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For the Christian Journal.

General Theological Seminary.

Messrs. EDITORS,

ENTERING fully into the views of your correspondent N. L. O., in your December number, respecting the necessity and benefits of full preparation for the ministry, and the value of the provisions for this purpose made in our General Theological Seminary, I have weighed the subject in my mind much and seriously. One fact relating to it bears, I humbly conceive, an aspect far from favourable towards the best interests of our Church. I mean the multiplication of theological seminaries. It is well known, that besides that which was established, and is conducted, under the auspices of the General Convention, Ohio and Virginia have each one. Pennsylvania and the Eastern Diocese have also declared in favour of local seminaries within their respective bounds. Should they carry their expressed desire into effect, we shall have, besides the general, four *diocesan* seminaries, or five in all. The sanction, too, thus given to the principle of having *diocesan* seminaries, especially on the part of Pennsylvania, which has hitherto been deemed the fast friend of the General Seminary, and has taken a very active part in its concerns, will have a powerful tendency to promote the getting up of local seminaries in any or every other diocese. The consequence must inevitably be the preventing, in no small degree, of the good ends designed by the General Seminary, in raising the standard of preparation for the ministry. This can be efficiently done only under the auspices of a faculty devoted to the busi-

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ness of instruction, and sufficiently extensive to give to each branch its due share of attention, and under the advantages of an ample and increasing library. In reference, indeed, to the last particular, it is difficult to set bounds to the extent to which appropriations might judiciously and usefully be made. Now is it supposed that the dioceses above mentioned are each equal to the support of a competent faculty, and the providing of a proper library? I presume it will not be denied that *diocesan* seminaries must, in a greater or less degree, and probably in various degrees, fall short of the means of instruction enjoyed by a seminary concentrating the patronage of the whole Church. The Virginia seminary has but three professors, one of whom is also a parish minister, and no professorship of the ministry and polity of the Church. In the Ohio seminary there are, besides the president, only a professor of *languages*, and two tutors.* What the prospects of Pennsylvania and the Eastern Diocese are with regard to the endowment and support of their respective seminaries, I have no means of judging. If the patronage extended to the General Seminary, especially by Pennsylvania, which has uniformly expressed the liveliest interest in its welfare, is any just criterion, those prospects are not very encouraging. Limited means, it is therefore to be feared, will there also, lead to

* The information respecting both these seminaries is taken from Swords's Almanack for 1830. Should it be incorrect, information thereof will be thankfully received, and promptly and cheerfully laid before the readers of the Journal. My only object is to ascertain, as far as may be, the actual operation of the *diocesan* seminary principle.

limited advantages, and consequently to an unfavourable bearing upon the vitally important subject of preparation for the ministry.

The question then arises, Might not even a much less expense than must be incurred in providing for the partial course of a diocesan seminary, be made productive of greater good by being appropriated to education at the General Seminary? The expenses at the latter are so small, that making the proper allowance for those who need no assistance, and those who need but partial assistance, a sum not more than one hundred dollars per annum each, may safely be taken as the average at which all students may be there educated; that is, it will not, generally speaking, cost a diocese more than at the rate of one hundred dollars per annum for each of its candidates, to extend all the aid required among them, in order to their being educated at the General Seminary. An annual contribution, too, at the rate of six or eight dollars for each congregation of our Church, would be equal to the interest of a sum amply sufficient to increase the present endowment of the General Seminary to an amount providing for all its needs, and for the most extended prosecution of its objects; and the necessity of this will, of course, cease, when the seminary will have come in possession of the munificent Kohne legacy. From these data every diocese may calculate the expense at which its present candidates, or any increased number, may enjoy all the advantages of the General Seminary. Compare with this the expense to which it must go in establishing and endowing a local seminary which will extend any thing like equivalent advantages.

But it may be said that those advantages are not necessary, and that a much more limited course of study will be sufficient, because there are humble spheres of ministerial, and especially missionary, labour, for which such a limited course is ample preparation. Let me appeal, on this subject, to the observation of all who have had an opportunity of knowing the facts in the case. How many young men who have been ordained, with special lenity towards their literary and theolo-

gical qualifications, because it was thought they were fitted for usefulness in particular stations, have remained contented with those stations? How many have had strength of mind enough to resist the temptation of any popular talent they might possess, or of official equality with their brethren, and remain in the humble stations suited to them, instead of aspiring beyond them, and urging pretensions from which little else than discredit and injury to the Church can be expected to flow? The real matter of fact operation of the system of having various grades of preparation for the ministry, it is to be feared, is rather making disappointed and mortified, than humble and laborious clergymen, and rather filling important stations with *unqualified*, than minor ones with *peculiarly fitted*, incumbents.

To do any thing like justice, then, to the real exigencies of the Church, especially in these days of heretical and infidel *talent and learning*, theological seminaries should be fitted to impart ample instruction for the ministry; and in the efforts to this end making by the General Seminary, the only institution promising any thing like success in the undertaking, her hands should be strengthened, and her operations encouraged, and no inducement offered for young men to seek an easier access to the ministry.

But to this, and to all else that may be said on the same subject, it is answered, that the General Seminary becomes in fact local, and has a tendency to draw students from other dioceses, and lead to their settlement in that in which the seminary is located. The bishop of the Eastern Diocese has particularly complained that the want of a seminary there has occasioned the loss to it of several of its candidates for orders, and their settlement elsewhere. It must be gratifying to the friends of the General Seminary to know that it has not produced such an effect. This will appear from the following facts, drawn from authentic sources:—

Since the removal of the General Seminary to New-York in 1822, there have entered it, including those then belonging to it—

From the Eastern Diocese,	3
Connecticut,	15
New-York,	57
New-Jersey,	3
Pennsylvania,	13
Delaware,	3
Maryland,	4
Virginia,	2
North-Carolina,	1
South-Carolina,	9
Kentucky,	1
Total,	111

Of those belonging to New-York, who have been ordained, 24 are now settled in that diocese, and of these, three in the city of New-York.

Of those belonging to New-York, who have been ordained, there are now settled in other dioceses, as follows:—

In the Eastern Diocese,	1
Connecticut,	6*
New-Jersey,	4
Pennsylvania,	1
Delaware,	1
Maryland,	2
South-Carolina,	1
Georgia,	1
Total,	17

more than two thirds as many as are settled in their own diocese.

Of those belonging to other dioceses, who have been ordained, there are now settled in New-York—

From Connecticut,	3
New-Jersey,	1
Maryland,	1
Total,	5

From the above view it appears, at a single glance, that the tendency of the General Seminary has not been to draw clergy from other dioceses to that in which it is located; and especially that it has not been the means of fixing young men in the city. Of those who have been ordained out of 57 New-York students, 17 have removed to other dioceses. Of those who have been ordained out of 54 students from other dioceses, five have removed to New-York. Since the location of the General Seminary in New-York, 12 pastoral vacancies have been supplied in that city, a fair proportion of the students have belonged to the city, and yet but three who have ever had connexion with the seminary, during that period, have been settled

there, and one of these, from his cure being situated in the extreme outer ward, has, in fact, but changed the sphere of his former useful labours, as a country clergyman and missionary. As a New-York Episcopalian, I exult in the truth, and am thankful for it, that whatever peculiar advantages that diocese may possess for furnishing clergy to our Church, continue to be, as they ever have been, liberally shared by the Church at large. I have sometimes lamented that I thought I saw a tendency to cherishing the most unworthy feelings of jealousy towards this diocese. These are as ungrateful as they are dishonourable and unchristian.

The tendency of the General Seminary, then, is to the general good of our Church, and not to mere local and sectional advantages. No reason therefore exists for local seminaries, upon the ground that the General Seminary becomes virtually one in favour of the diocese and city in which it is established.

But residence in a large city, it is said, may unfit a young man for usefulness in retired country places. Here, too, an appeal to fact is unfortunate for a plausible theory. Many of the most useful of our clergy, in the most retired places, are those who have been educated in our cities, and among them not a few who have been brought up there, and always lived there, until they went forth on their Master's errand. In Swords's Almanack for the present year, I find the names of 114 clergymen, or more than one fifth of the whole number of our clergy, who, I know, were educated, in whole or in part, in the city of New-York, and many of whom had their homes there. There must, of course, also be many, of whom the same thing may be said in reference to other large cities. The presumption is, that at least one third of all our clergy in the United States have been educated, in whole or in part, in our large cities. And among those who certainly were, rank no small number of our most faithful, laborious, and disinterested missionaries and country pastors. The conclusion is irresistible. Education in a large city is not unfavourable to fitting a

* One of whom, I understand, is about removing to the Eastern Diocese.

young man for usefulness in any station. And when we consider how many peculiar advantages attend it, in access to books and other means of knowledge, in the profitable study of human nature, in clerical intercourse, and in opportunities of witnessing various modes of preaching and of other public ministrations, the General Seminary must, even from its location, have accorded to it a great advantage over those in more retired situations; it being ever borne in mind, that a more pleasant retirement for study, meditation, and devotion, could hardly be afforded, than in that seminary.

The argument in favour of local seminaries, drawn from the benefit that may accrue from them to the Church in their immediate vicinities, is capable of such an almost infinite subdivision as to leave scarcely a fraction of a reason to any one place.

I have heard it urged as a reason for local seminaries, that many young men "*won't come*" to the General Seminary. This is of force, if it is reasonable that these young gentlemen are to be accommodated with seminaries at their own doors, as often as they choose to object to going to the General Seminary. The urging of this argument—and it has been urged—does no credit either to the fitness of the young men to be candidates for holy orders, or to the efficiency of the care and supervision under which they are placed by the canons.

Whatever may be the original intention in the establishment of diocesan seminaries, they cannot, in fact, operate otherwise than prejudicially towards the General Seminary; and therefore must, in fact, be ranked in opposition to it.

The General Seminary, it is well known, is intrusted by the General Convention, to the care of all the bishops of our Church, and of clerical and lay trustees from all the dioceses. Now I am as much disposed as any man to look on the bright side of human nature; but in practical questions we must take human nature as it is. One consequence of having diocesan seminaries is, that there will be in the board of trustees of the General Semi-

nary, with a full voice in all its concerns, and probably in actual attendance at its meetings, members whose more immediate, and therefore stronger, feelings, attachments, and perhaps interests, are centred in other similar institutions. Let the candid judge of human nature apply the remark.

Again. The General Seminary looks to the whole United States for students. What diocese, having a local seminary, will not feel a pride in presenting that in the best possible light, by increasing its number of students, and in every other way commending it to the good opinion and patronage of the diocese?

Still farther. The General Seminary looks to the Church in the whole United States, and that with a solemn sanction to which every diocese was a party, for support. What diocese, having its own seminary, will encourage contributions, within its bounds, to the general one?

Thus local seminaries must, in their operation, be opposed to the General Seminary, even in their legitimate character as strictly *local*. That local seminaries are *not needed*, I hope my former remarks have furnished some evidence. To this may be added the fact, that the candidates throughout the United States might have their present number doubled, and then all might come to the General Seminary, and yet they would not be too numerous for that seminary, endowed as our Church can endow it, to educate in the most efficient manner.

But I am now reminded of another evil, and a more extensive injurious operation of local seminaries upon the general one. A respectable local seminary may *silently*, if not *by the direct efforts of its friends*, draw students from other dioceses than that for whose especial benefit it was professedly intended. This may be done by holding out the lure of a shorter and easier course, by occupying less time with studies for which some young men may have a disinclination, by getting somewhat of a party reputation with regard to points in religion, respecting which there may be differences of opinion among us, or by some other, among an almost infinity of ways

by which such a result may be produced. On this head we are not left to theory. The most public and pointed measures have been adopted to present the Alexandria Seminary, which, it will be recollected, was got up avowedly without any feeling of opposition to the General Seminary, and simply to answer the needs of the Church in *that quarter*, to the notice, and as a fit object for the patronage, of the Church in all parts of the Union. These measures are prosecuted even in New-York and its vicinity, under the very eyes of the General Seminary. Thus even the large and wealthy diocese of Virginia gives evidence that she is incompetent to the proper support of her theological seminary, and must, in order that it may be supported, present it, *though entirely under her own control*, to the whole Church, as another General Seminary, as far as urgent calls for *general patronage* extends. And is any other diocese better able than Virginia to support a seminary? Must not local seminaries be either comparatively feeble and inefficient institutions, and therefore exert an influence decidedly hostile to the infinitely important object of due qualification for the ministry, or else be thrown upon the Church at large for enjoying a patronage which must be withdrawn from the General Seminary?

This view of seminaries professedly local urging claims to the patronage of the whole Church, still more strongly enforces the remark before made respecting an alienation of affections and views from the General Seminary, among the very persons intrusted with its concerns.

May it not, now, Messrs Editors, be reasonably observed, that among the questions to be asked by dioceses forming local seminaries, certainly not the last should be, whether they wish to interfere with and oppose the General Seminary? For interference and opposition must, in the present state of our Church, be more or less the result of all local operations.

I hope I will not be thought presumptuous in respectfully and earnestly entreating for this subject the most serious consideration of our brethren in

the Eastern Diocese, and in Pennsylvania.

As respectfully and earnestly also would I appeal to the friends of our Church generally in behalf of her General Seminary. Divided among them in fair proportion to their means, the due support of the seminary would be but a light burden. And if there are opposing influences in operation, let the energies of those who would support *our Church in her measures* for enlisting able soldiers under the banners of the cross, be redoubled. Especially let the crying demand for aid to youths and young men who have piety, zeal, devotion, natural talent, eagerness to give themselves to the ministry, every qualification but *means of living while pursuing their studies*, be answered, and answered promptly, and answered liberally. Such youths and young men are daily increasing around us. At this moment, within the knowledge of your present correspondent, several of the most promising character are burning with the very fervent desire that they have to devote themselves to preparation for the ministry; *but they cannot, because they must labour for their support*. If any of your benevolent and Christian-minded readers would send contributions to this great and good object to the office of your Journal, I can assure them, Messrs. Editors, that they could be immediately and most efficiently applied.

The convention of New-York passed a resolution in 1828, and a canon in 1829, whereby the diocese is pledged for active and vigorous operations in the vitally important matter of aiding young men in preparation for the ministry. Most devoutly is it to be hoped that the benefits of these conventional acts will be soon and largely realized.

J. D. N.

For the Christian Journal.

REMINISCENCES OF A DECEASED CLERGYMAN.

Parochial Visiting.—(Continued.)

If we are at all disinclined to our duty, nothing is easier than to disco-

ver, or imagine, innumerable difficulties in our path. And on the other hand, if we are fully bent upon the discharge of our duty, nothing is more certain than that Divine Providence will devise means for the removal of every obstacle.

On those trying occasions, when obedience to divine command involves us in apparent peril, we have only to keep on in the straight forward path, and look continually to God for support and success.

Thus when the Israelites were brought into such straits at the Red Sea—hedged in, on either side, by impassable mountains—cut off from a retreat by the advancing and irresistible war-chariots of Egypt—and having before them the waters of the great deep—the Israelites, when brought into these straits, had really no reason to fear: for they had come there in obedience to the command of God—He had marked out their path, and fixed their stations; and He was able, and knew how, to deliver them.

His command on this occasion was—“*Speak unto the people, that they go forward.*”—What! into the overwhelming waters of the sea? How many objections might have been started, how many arguments urged, to show the impossibility of obedience in this instance!

Still the command was explicit and peremptory. Was there any thing unjust in it? Did God require them to divide the sea, or plunge into its overwhelming waters? No. This was his business. All they had to do, was to believe and obey—to trust in Him, and “*go forward.*”

And just so it is with us, in reference to our duty. Whatever difficulties or discouragements lie in our path, we must *go forward*—it is God that commands; and if we have confidence in Him, if we have faith in the all-controlling power of his Providence, we shall not fear “*though the earth be removed, and though the mountains be carried into the midst of the sea.*”

The objections started by the Rev. Mr. Z—, in the conversation, the commencement of which we attempted

to relate in our last communication, and the conclusion of which will be found in the present number, have suggested the preceding remarks.

The difficulty, alleged by Mr. Z—, of finding a fit opportunity to introduce religious conversation in parochial visits, was very promptly met by Mr. H—, in the following reply:—

“Had we sufficient confidence, my dear Sir, in the cause we have espoused, and solemnly undertaken to advocate—were we sufficiently impressed with the priceless worth of immortal souls,—those difficulties, I think, would vanish, like the mountain mist before the risen sun.

“You call upon a family, and have just been made acquainted with a piece of intelligence in which their highest temporal interest is involved. Now, if the turn which the conversation takes does not furnish you with a fit opportunity to introduce this subject, you will not on this account be deterred from making the communication: you would act upon the principle, that the importance of the intelligence, and the interest it would excite, would furnish abundant apology for any abruptness in the manner of its introduction. And shall we not, my brother, feel equal confidence in the message we have to communicate?”

Again. He who is sent to a foreign court upon an important embassy, does not rest satisfied, or deem his duty discharged, if, when admitted into the presence of those with whom he has to negotiate, he finds no opportunity of speaking upon the great object of his mission. No. He goes again and again, and seeks another and another occasion, until the matter is brought up, and he has obtained a definite, decisive, and final answer, from those with whom he was sent to negotiate.

“Now, if the ambassadors of Christ, in their round of parochial visiting, had before them an object as definite, and were as persevering, and as fully bent upon attaining that object, I think they would find no lack of opportunity to speak to men about their immortal interests.”

“But do you indeed find no difficulty in introducing religious conver-

sation in the families you visit?" inquired Mr. Z—

"As you have appealed so directly to my personal experience, you will not ascribe it to the promptings of vanity or egotism, if I give you some account of myself in relation to this matter.

"The first years of my ministry were years of much ignorance and error; along with clouded and obscure views of the plan of salvation, I had no adequate idea of the awful responsibilities I had assumed in taking upon me the office of an ambassador of Christ.

"After my eyes, through divine grace, were opened to a clearer perception of the truth as it is in Jesus, I began to estimate more fully the extent of the responsibility resting upon me.

"In reading over the office for '*the ordering of priests*,' I became very deeply impressed with a sense of my own delinquencies. Many parts of the exhortation addressed to the candidates, now appeared to me in an entirely new light.

"It was indeed a sacred character, an awful responsibility, that I had taken upon myself—'*a messenger, watchman, and steward of the Lord*'—appointed 'to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.'

"Had I heeded the admonition—'*See that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ—that there be no place left among you for error in religion, or for viciousness in life?*'

"Upon this inquiry I felt condemned. The thought flashed across my mind, if God should this moment call me and my flock to his bar, how many families would stand up in judg-

ment against me! How many would lift up their voices and say, O if religion had ever been brought to our firesides and our homes—if our minister had ever spoken to us plainly and directly about our immortal interests in private, this curse would not have lit upon us—we might have entered yonder burning gulf into which we are now doomed to sink. O had our minister been faithful, we should not have stood here this hour, covered with confusion! It is true, he was kind and amiable; he told us our duty in the sanctuary—but this was so much a matter of course; it made but a momentary impression upon our minds. He often mingled in the private circle, enlivening it by his sociability and extensive fund of information; but at such times he never spoke of Christ or salvation; he never said, 'Sir, unless you repent and turn to God, you will be lost.'

"Had I been called away that hour, I am confident many would have thus testified against me. But, through divine grace, I was spared. I resolved to pursue a new course—to commence a round of parochial visiting upon a new plan.

"I recollect well the first day that I attempted to carry this proposed plan into execution.

"I rose early, and spent several hours in meditation and prayer.

"I reflected deeply upon the inconceivable worth of an immortal soul—a soul which could be ransomed by nothing but the blood of the Son of God—a soul, whose agony, whose torment, whose perdition, if lost, were beyond the power of calculation.

"All the souls of this parish, thought I, are committed to my charge. I can never have done '*all that lieth in me*' to save them, until I warn them personally, and in private. If I fail to do this, they may be eternally lost. God has placed me a *watchman* over them; he has sent me a *messenger* to them; if I am not faithful, their blood will be upon my soul.

"I endeavoured to realize, that this might be the last tour of visiting that I should ever make through the parish—

that as soon as I had completed this round of parochial calls, God might summon me to his presence, to give an account of my stewardship. I will endeavour, thought I, to do my work as if I was doing it for the last time. I will go into no house without the solemn impression upon my mind, I may never be permitted to speak to these people again about their souls: if I am not now faithful, under what circumstances shall we meet at the judgment-bar? And finally, I made it a subject of devout and fervent prayer to Almighty God, that he would prepare the way, and enable me to discharge my duty with fidelity. The families I was about to visit were particularly remembered before his throne, and their salvation most earnestly besought.

"To this practice I have ever since adhered, deeming previous preparation as essential to profitable visiting, as to profitable preaching; and I have no doubt, if it were universally adopted, a thousand of the difficulties now complained of would vanish. I found it so in my case. I was astonished to find how easy it was to speak to my people about their salvation; and still more astonished, to see with what interest and respect they listened to my words. Till now, I was never half as much endeared to them, nor they to me. They perceived I was in earnest to secure their salvation, and this drew still closer the ties of affection between us.

"When I had once completed such a tour of visiting, the way was quite clear. They then expected, when I entered their dwelling, that I should not leave it without dropping a word for Christ; and they always evinced disappointment if I did.

"I fully believe that this is the most powerful means that can be employed to win souls to Christ. As far as my own experience is concerned, I can say most unqualifiedly, that this method of parochial visiting has been attended with the happiest results, both in reference to my people and to myself.

"The advantages to my flock were manifold. Plain and direct conversations were, in several instances, the

means of awakening careless and worldly-minded persons to deep and abiding seriousness. Some who had long been desirous for counsel and advice in relation to eternal things, were drawn out into an acknowledgment of their religious exercises, and thus the more speedily confirmed in a Christian course. The views and spiritual wants of many were ascertained, upon whom, at the time, no impression was apparently made. But most valuable information was thus acquired—the knowledge how to touch deep and secret chords that would vibrate to the inmost soul. All my people became much more attentive listeners, and much more easily affected by divine truth, in the house of God. They no longer supposed that the exhortations from the pulpit were addressed exclusively to others, but understood, from what had been said to them in private, that they were individually with me, objects of deep solicitude.

"To myself these strictly parochial visits were of incalculable advantage. I was every day finding new materials for my sermons, and never at a loss what subjects to select. In the ardent piety of some of my flock, I always found much to incite me to seek new supplies of divine grace; and in endeavouring to rouse others from their torpor, I often found the animating subjects to which I recurred, kindled a new fire in my own heart; and even when I failed altogether—when my counsel was repelled, (which did not frequently occur)—even this, in as much as it humbled me, and taught me that all the power comes from God, was of service to me.

"But I have already engrossed the conversation too long. I have only one more remark to add on this subject, and that is, that I sincerely wish that every minister of our Church would make it a rule from which he would never depart, to read the office for 'the ordering of priests,' as the first business, every Monday morning. I am sure that all would then feel constrained to pursue the course of parochial visiting which I have adopted."

IRENEUS.

For the Christian Journal.

Convention of New-York—Missionary Reports.

(Concluded from p. 49.)

From the report of the Rev. Norman H. Adams, missionary at Unadilla, Otsego county, and Bainbridge, Chango county, and parts adjacent:—

I have the pleasure to state, that the Church at Unadilla still continues to flourish, and the prospect of her continued increase is more favourable than at any former period. A growing attachment to the doctrines and formularies of the Church is manifest throughout the congregation; and we anticipate the time when the "ways of our Zion" shall no longer "mourn" because "so few come to her solemn feasts."—At Bainbridge, the prospect is interesting and encouraging. Since the organization of that parish, which has been but a short time, a beautiful and commodious church has been built, and consecrated to the service of Almighty God, and is now filled with a large, respectable, and attentive congregation; and notwithstanding their great liberality in erecting their church and purchasing an organ, they have the last summer procured a very fine bell, and still manifest a disposition to "beautify their temple," to "build up the waste places of Zion."—Here I will beg leave to remark, that all the churches in the valley of the Susquehanna owe, in a great measure, their foundation and their increase to the patronage of the Committee for Propagating the Gospel, whose funds have been so much aided by the New-York Protestant Episcopal Missionary Society.—The influence of these institutions has extended through all this western country, and laid the foundation to almost every church in this increasing and important part of our commonwealth. The moral "wilderness and solitary place has been made glad, and the desert to rejoice and blossom as the rose." And although "the harvest is still great, and the labourers few," yet the members of that society may rest assured, that the seeds of their benevolence have not been sown in vain.

From the report of the Rev. David Huntington, missionary at West-Charlton, Saratoga county, and Amsterdam, Montgomery county, and parts adjacent:—

Several deaths and removals have diminished the small number of Church people who formerly resided in this vicinity; while the unfrequency of divine service, for a length of time, has pre-

sented but little means or opportunity for the increase of the Church. There are a few very estimable persons still remaining here, whose attachment to the Church is firm and devoted; and if the Missionary Committee can continue to extend aid to them, there is reason to hope and expect that the present unfavourable appearances will pass away, a good congregation be again collected, and the intrinsic worth of the worship and doctrines of our Church be seen surmounting, as they have often done, whatever impediments and opposition lie in the way of her progress.

From the report of the Rev. William W. Bostwick, missionary at Bath, Steuben county, and parts adjacent:—

At the growing village of Hammond's Port a congregation was organized in June, under the title of St. James' church, Hammond's Port. The principal proprietor of the village, Mr. Lazarus Hammond, has generously given to the vestry an eligible site for the erection of a church; and measures, it is contemplated, will soon be taken for the accomplishment of this desirable object.—The Church at Bath is gradually increasing in strength and numbers, though but little accession has been made to the communion the present year. For the want of teachers, the Sunday school has been obliged to discontinue its operations for the present.—In the months of February and May he performed a tour into the county of Cattaraugus, and visited the villages of Olean and Ellicottville, where he found a number of Episcopal families, earnestly desiring the services of a missionary. At this village, and Ellicottville, the county town, congregations might be easily formed; and with missionary aid, would be able to afford a competent support to a minister. As there is no clergyman of our Church in this country, and such a wide field is open, it is hoped that some faithful and zealous labourer will be induced soon to enter it.

From the report of the Rev. Henry S. Attwater, deacon, missionary at Waddington and Norfolk, St. Lawrence county, and parts adjacent:—

Shortly after receiving holy orders, your missionary proceeded to this county, and commenced his duties by officiating at St. Paul's church, Waddington, on the fourth Sunday after Trinity, July 12th.—The churches at Waddington and Norfolk, having been for some time without the regular services of a clergyman, had begun to experience that deterioration which is the almost necessary consequence of the absence of the ordinances. At the former place the church was also weakened by the recent and much-lamented

death of one of its most able and zealous supporters, the Hon. David A. Ogden.—But notwithstanding these disheartening circumstances, it is believed that signs of approaching prosperity can be discovered, and we humbly trust, that with the promised blessing upon the appointed means, the labours of your missionary will not be in vain in the Lord.—At Russell, the church, which, at the time of its organization, was as flourishing as any in the county, has now become almost extinct. This is to be attributed, among other causes, to its having been left almost entirely destitute of the services of a clergyman. Hence those who were formerly attached to the principles of our communion, are now seeking among other denominations those religious privileges which they despair of enjoying in their own.—At Canton, now the county town, and several other places, the services of an Episcopal clergyman are earnestly desired, and it is believed that another missionary in this region would find ample employment and comfortable support.—Sunday school societies, auxiliary to the Protestant Episcopal Union, have been recently organized both at Waddington and Norfolk, and Sunday schools commenced with flattering prospects.

From the report of the Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county:—

The usual routine of duty has been performed the year past, dividing my time equally between my two parishes; and it is a pleasure to state, that I think the increase of the congregation at Setauket has rewarded my services. Should it please God that the same increase continues, a few years would fill the church every Sunday. The congregation at Islip continues the same. In both churches there is good attention given, and a respectful and devout appearance characterizes both.

From the report of the Rev. John D. Gilbert, missionary at Big Flatts and Catharine-Town, Tioga county, and parts adjacent:—

At St. John's church, Catharine-Town, one third of my time has been employed during the past year. It was stated in our last report, that the prospects of this Church were gradually assuming a better appearance. Through the goodness and tender mercy of God, they still continue to do so. At a new and promising village in this town, situated at the head-waters of the Seneca Lake, and at present the place where boat navigation terminates, the Church has recently opened her services, and has found a number of friends, who rejoice to walk with and to aid her.

—That the Church will in future find it convenient to make this place the centre of action, is a thing highly probable.

From the report of the Rev. Ralph Williston, missionary at Ithaca, Tompkins county, and parts adjacent:—

More than a year has elapsed since your missionary entered upon the duties of his station; and although he has, through the blessing of the Divine Head of the Church, great cause of thankfulness for the manifestly increased prosperity of our apostolic and beloved Church, through his ministrations in St. John's parish; yet it remains a source of much regret, that an extensive region of country surrounding Ithaca, where there are many Episcopalians, and where Episcopal parishes might be organized with the fair prospect of increasing additions to the Episcopal Church, should still remain without those authorized, holy, and efficient ministrations, which are considered essential to the present and future well-being of the apostolic household of God.—Located as your missionary is at Ithaca, and receiving his principal support from the parish of St. John's, the greater part of his labours have been devoted to that parish. During the winter and spring he performed divine service and preached twice on every Sunday, and delivered a biblical lecture on every Sunday evening. These were well attended, and deemed very useful. In addition to these services were weekly lectures in school-houses, in parts adjacent, which were numerous attended.—Wishing to extend his labours, he has embraced several invitations to officiate in distant towns. At Hector, 22 miles distant from Ithaca, he has officiated, preaching twice on a Sunday, and three times on other days. At Ovid, about the same distance from Ithaca, he performed the like services on a Sunday, and once on another day. He also officiated once at Lodi, and Danby, and Richford, and Ludlowville. At all these places he found worthy members of the Episcopal Church, who were very desirous of having her authorized ministrations, and of constantly uniting in her truly evangelic liturgical services. At Ovid and Hector a most praiseworthy effort has been made to obtain the services of an Episcopal clergyman. Between four and five hundred dollars have been subscribed for his support. At Danby an Episcopal church has been organized; and could they obtain a clergyman for one half of the time, a large congregation would attend his ministrations, and in due time a church edifice would be erected for its accommodation.—Great exertions have been made to awaken a more steady zeal in the promotion of the religious education of the infant members of the Church, and

the hope is cherished that the Sunday school of St. John's will yet become a fruitful nursery of religion, piety, and Christian morals.—Ever keeping his ordination vows in mind, and persuaded that the Holy Scriptures contain all doctrines required as necessary for eternal salvation, through faith in Christ Jesus, your missionary has endeavoured to give his faithful diligence always so to minister the doctrine and sacraments, and the discipline of the Church, as the Lord hath commanded, and as this Church hath received the same. And whilst he has been ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word, he has constantly endeavoured to maintain and set forwards, as much as possible, quietness, peace, and love among all Christian people, and especially among those committed to his charge. And there have evidently resulted a more entire unanimity among ourselves, an increased congregation, a greater number of communicants, and it is trusted, a more availing piety and true zeal in the cause of God, and a firmer attachment to the Episcopal Church.

From the report of the Rev. Moore Bingham, missionary at Hampton, Washington county, and parts adjacent:—

There is in the parish of Christ church, Hampton, a Sunday school of about 25 scholars, most of whom use the books published or recommended by the Protestant Episcopal Sunday School Union. This school has a small library of about 25 volumes, nearly all of the American Sunday School Union; but it will soon be enlarged from the publications of our own Union, as far as those publications are sufficient in number. This school is not yet connected with our Union, but will probably be so on or before its opening next spring.—The condition of this parish cannot be spoken of in high or flattering terms. By a series of adverse events it has been reduced very low; and as the causes which have conspired almost to destroy it, still continue to operate against it, hopes of its rapid recovery and prosperity cannot be reasonably entertained. It may be due to the committee to specify one, at least, of these causes—that one is emigration. The greater part of the most active, influential, and able members of this church and parish have disposed of their property, in nine cases out of ten, to people of other denominations, and emigrated westward, within a period of ten or twelve years. The whole number of inhabitants in town is not probably as large at this moment as it was 20 years since.—Grievous and disheartening as this

state of things may be, yet the remaining members of the church, filled with awful dread at the thoughts of falling a prey to sectarian bigotry, confusion, and misrule, are resolved manfully to struggle still against all their difficulties, trusting that the Divine Head of the Church will not forget his promises to it, nor suffer its enemies eventually to triumph in its overthrow. While there remains, therefore, any chance of rising again to the measure of their former prosperity, the members of this church cannot but hope and pray that the diocese will still extend to them missionary assistance.—It well deserves to be mentioned, that this parish has not hitherto been altogether unprofitable or unimportant to the interests of the diocese, and of the Church at large. Considering its size, age, and situation, it has been the means under God of gathering a surprising number of pious and excellent young men into the ministry of the Church. One such has recently graduated, and another is this moment pursuing his studies in one of our Episcopal colleges. The present missionary, soon after his appointment to this church, became acquainted with a pious, and he thinks promising young man, who proposes eventually to enter the ministry. As, however, this young man was found in possession of no other means of becoming extensively useful than piety and good intellect, with common education, your missionary has hitherto gratuitously afforded him board, books, and tuition in branches preparatory to college, in his own family; in the hope that when fitted to enter, he may find assistance elsewhere further to prepare himself for the sacred office.

From the report of the Rev. Ezekiel G. Gear, missionary at Palmyra, Wayne county, and parts adjacent:—

With great and liberal exertions the beautiful Gothic church which was commenced during the ministry of the Rev. Mr. Clark, in Palmyra, has been completed in a style of neatness and convenience not surpassed in any of the churches in this country. But, owing to the peculiar pressure of the times and the scarcity of money, the vestry have been under the necessity of involving themselves in debt to a very considerable amount, and of mortgaging the church for the security of money which they borrowed.—The congregation at Penfield, during the last year, has continued to increase. Fifteen months ago, when I first commenced my labours in that place, there were only five or six persons who understood the service of the Church; now nearly an hundred regularly attend our worship, and most of them have procured Prayer Books. A flourishing Sunday school has been or-

ganized, and the books of the Sunday School Union are used.

From the parochial reports we select the following:—

Christ church, Binghamton, Broome county, the Rev. Francis H. Cuming, rector:—

The rector of this church entered upon the discharge of his duties here too recently to be able to give any correct parochial report. The present prospects of the Church are in a high degree favourable, if we may be permitted to judge from the number of persons who have attended public worship the few Sundays he has officiated here, and from the liberality of their subscriptions to his support. It was the first organized parish of which he had the charge; and the invitation again to become its minister being tendered to him immediately upon the resignation of the Rev. Mr. Huse, and urged upon him, he would mention, thereby to testify his grateful acknowledgments to the people for their remembrance of his former services among them, and his sense of the additional obligation thus imposed upon him to be faithful to their interests. May he have grace given him, so that he may neither disappoint them, nor be himself "a castaway!"

St. Paul's church, Redhook, Dutchess county, the Rev. John Grigg, rector:—

This congregation is considerably reviving from the depression occasioned by its having been without a settled clergyman for two or three years past. A Sunday school has been lately organized, and from the number of teachers and pupils connected with it, and the increasing devotedness to its prosperity, it promises considerable advantages to the Church.

St. Luke's church, Rochester, Monroe county, the Rev. Francis H. Cuming, late rector:—

There are attached to the congregation a missionary society, auxiliary to the New-York Protestant Episcopal Missionary Society; a female society, auxiliary to the preceding, and a young ladies' benevolent reading society. This last society deserves especial commendation for their unwearied industry, the regularity with which they have conducted their operations, the harmony which they have preserved, and the good they have done. At one of their meetings they resolved to contribute a certain part of the avails of their labour towards the support of a free school attached to St. Luke's church.

Christ Church, New-York, the Rev. Thomas Lyell, D. D., rector:—

It is a subject of devout and heartfelt gratitude to the great Head of the Church, that in his infinite mercy he has been pleased to pour out rich spiritual blessings upon this parish during the past year. Adult baptism has been administered to 23 persons, and about 70 names have been added to the list of our communicants. A part of these results, as far as human agency is concerned, it is believed is to be traced to the influence of the Bible class, which has been well attended, (the present number of members being about 120,) and has been the means under God of exciting deep and abiding seriousness in the minds of many of the young in the parish. The Sunday schools connected with this congregation have not for many years been so prosperous as they now are.

St. Andrew's church, New-York, the Rev. George L. Hinton, deacon, minister:—

In the early part of last winter a few pious and benevolent individuals of this city, animated with the hope of establishing the Church in the remote but growing part of our metropolis, comprising the village of Harlem, in the twelfth ward of the city, made provision for the performance of her customary services. Their anticipations thus far have been fully realized. The services were commenced in a school-room, in the month of November. The parish was duly organized on the 4th day of February, 1829. The corner-stone of a neat and commodious edifice was laid on the 6th of August, by the Right Rev. Bishop Hobart, to be completed early in the ensuing spring.

St. Luke's church, New-York, the Rev. Levi S. Ives, rector:—

Sunday school in a flourishing state; number of scholars about 280, under the immediate superintendence of the rector, and the instruction of thirty-one teachers, twenty-two in the female, and nine in the male department. The Bible and catechetical classes continue to be well attended, and to furnish evidences of undiminished usefulness to the congregation. The rector has been made a life member of the General Sunday School Union of our Church, by ladies of the congregation.—A female education and missionary association has been formed, under circumstances highly encouraging.

St. Stephen's church, New-York, the Rev. Henry Anthon, rector:—

The present rector was elected to that office on the 6th of January, and officiated in the parish two Sundays in February.

but circumstances beyond his control prevented him from entering upon his charge until the beginning of May.—The rector must be permitted to observe, that he has marked with great satisfaction the affectionate veneration in which the memory of his revered predecessor is held by the congregation. His work is done, but (to use the words of Bishop Horne) "the memorials of his name and of his good deeds" will long remain in this parish, "fresh as the morning breeze, and fragrant as the flower of the spring."

St. Thomas' church, New-York, the Rev. George Upfold, M. D., rector.

There is a flourishing female Sunday school in this parish, in connexion with the General Protestant Episcopal Sunday School Union; and measures have been recently taken for organizing a male school, to be similarly connected.—A female missionary association, auxiliary to the New-York Protestant Episcopal Missionary Society, has also been formed within the past year, which has already contributed \$93. The fund of the Theological Scholarship Society of this church amounts to \$1466, and is gradually increasing.

St. Stephen's church, New-Hartford, Oneida county, the Rev. Parker Adams, rector:—

The late Judge Sanger, in addition to numerous and valuable donations made to this church during his life-time, at his decease left to it a bequest of two hundred and fifty dollars, charged upon his estate, and payable annually. The congregation is thought to have gained recently some accessions. The parish, on the whole, may be considered as flourishing.—The young men of this parish, with a becoming zeal, have raised funds to put blinds to all the windows of the church, which are nearly completed, and will soon be put up. These, together with the organ contemplated to be speedily procured, will render this a neat and beautiful place of worship, in which, it is hoped, a sacrifice acceptable to God will be continually offered.

St. Philip's church, Philipstown, Putnam county, and St. Peter's church, Cortlandtown, Westchester county, the Rev. Edward J. Ives, rector:—

Since the commencement of my official labours in these two churches, they have undergone extensive repairs, and are now convenient and comfortable. A new congregation has also been organized in the village of Peekskill, who contemplate the erection of a new church as soon as their pecuniary resources shall be enlarged, be-

ing now insufficient to carry this good object into effect.

St. James' church, Newtown, Queen's county, the Rev. George A. Shelton, rector:—

The Sunday school, which was established during the last year, continues to flourish, and, in connexion with the Sunday school library, has been the means of exciting much interest among the congregation generally. Fifty dollars have been raised, principally among the ladies of the congregation, to constitute the rector an honorary member for life of the General Sunday School Union of our Church.

Trinity church, New-Rochelle, Westchester county, the Rev. Lawson Carter, rector:—

The female missionary association formed in this parish last year, continue their benevolent efforts with zeal and diligence truly praiseworthy. These few ladies, in a comparatively small country congregation, have in fifteen months collected and paid over \$205. They have also recently brought forward and circulated a subscription to raise a fund for building a parsonage, which now amounts to about \$1300.

For the Christian Journal.

Brief Notice of the Rev. Mr. Johnson's Thanksgiving Sermon.

The Manifestations of the Divine Goodness: a Sermon, preached on December 10, 1829; being the Day recommended, by the civil Authority, to be observed as a Day of Thanksgiving to Almighty God, for the Fruits of the Earth and other national Blessings. By WILLIAM L. JOHNSON, A. M., Rector of St. Michael's Church, Trenton, New-Jersey.

PART of the 68th verse of the 119th psalm—THOU ART GOOD, AND DOEST GOOD—is the portion of Scripture selected by Mr. Johnson for the foundation of this sermon, which he thus commences:—

"It is of the divine goodness that we partake, in any degree, of the bounties of Providence: that plenty covers our table; that friends cheer our minds; or that health continues to us the power of enjoyment. But it is more eminently owing to the divine goodness, that we are not 'without hope, and without God in the world.'"—P. 5.

After a short exordium, he proceeds to the consideration of the first part of his text—*THOU ART GOOD*—and arrives at the following conclusions:—

"It is obvious, then, that the goodness of the Supreme is not a bias of his nature to scatter blessings, as it were, at random, and to bestow everlasting happiness upon all intelligent creatures, of whatever character. Goodness is a perfection of infinite excellence. It is one of those attributes which constitute God what he is. Simple and indivisible in its nature, yet endlessly diversified in its operations; never warped by partiality, nor disturbed by passion; never wearied, never discouraged, never influenced to change its views by rebellion and provocation, it shines forth with uniform and untroubled brightness, and harmonizes with all the divine perfections. The goodness of God is, therefore, that propension and disposition which makes it agreeable to the divine nature to apportion happiness among his creatures, according to the rule of infinite wisdom. This excellence belongs to God: this is essential to his existence as a Being of infinite perfection."—P. 7.

Having dismissed his first head, he proceeds to the consideration of the latter part of his text—*AND THOU DOEST GOOD*. God is represented as not only essentially good in himself, but as communicative of his goodness, which "is an inexhaustible fountain, the streams of which diffuse joy throughout all the celestial regions, and even visit and refresh the deserts of this world."—P. 9.

This part of the discourse is subdivided into three divisions; the first of which considers the creation of the universe, stated to be "the first conspicuous and sublime display of the divine goodness." Giving to the material world a hasty review, he reaches the formation of man:—

"Passing by the inferior animals, let us now contemplate the creation of intelligent beings. Here, we find conscious existence, susceptibility of happiness, capacity of thought, ability to know, to adore, and to enjoy God. Here, the Supreme Being has imparted certain degrees of his communicable perfections to immortal natures, that bear the impress of his glorious image. He is no more a solitary being, dwelling alone in the habitation of his holiness; but he assumes a social character, surrounds his throne with natures that reflect, in their measure, his infinite

perfections, and with whom he delights to hold communion.

"Such is MAN! Not only, in his appearance, superior to the other creatures that inhabit this earth; of erect form, of noble aspect, of sublime eye; he possesses a more excellent distinction, by being endued with the gift, and by being able to exercise the powers of reason. Possessed of imagination to conceive, of judgment to deduce, and of memory to retain that knowledge, which this vast creation and the operations of nature are calculated to afford, he acquires truths, he advances in perfection, he feels himself allied to the higher orders of existence. Conscious of his intelligence, he looks abroad upon this glorious scene of things: his bosom heaves with mighty emotions; the extremes of the earth, and the ages of futurity, are commanded into his view; his eye rolls ardent from earth to heaven; and, following the footsteps of the Deity, he mounts, at length, to contemplate the glories of his throne."—Pp. 10, 11.

Again—of the higher order of beings:—

"Another order of intelligent beings are the ANGELS, 'who excel in strength, who execute the commands of God, hearkening unto the voice of his word.' Possessed of amazing comprehension of thought, of bright and intuitive conception, and of happiness which we can never know, till we drink of the river of pleasure above, they are 'flames of fire' in the service of God. There is Gabriel, who stands in the divine presence, whether wrapt in deep contemplation of the perfections of the Supreme, or touching the sweet chords of his celestial harp, and leading the chorus of immortal melody. There are myriads of seraphim, who, surrounded with the beatific presence, and filled with the ineffable love of Jehovah, 'adore and burn.' And, to elevate our conceptions of God's goodness to the children of men, he has appointed these happy and glorious beings for their protection and service. Indeed, under every dispensation, they have been the guardians of the people of God. 'Are they not all ministering spirits, set forth to minister for them that shall be heirs of salvation? The angel of the Lord encampeth round about them that fear him, and delivereth them.' My brethren, what glorious objects of contemplation, what wonderful and sublime ideas are these! How should our hearts be touched, our affections inflamed, our souls expanded, when we meditate on such monuments of the divine goodness! And, oh! how ought we to bless God for that revelation, which has brought such scenes of immortality within our view!" —Pp. 12, 13.

The second division takes up the *work of redemption*, in which "the infinite goodness of God is most illustriously displayed."

"All creatures, however perfect in their degree, are yet, as creatures, necessarily liable to change. It is the unchangeable God alone, 'with whom is no variableness, neither shadow of turning.' Man's blissful state of innocence was soon forfeited. In an evil hour, he yielded to the suggestions of the tempter, and violated the express command of God. Sin entered into the world, and death closely followed its footsteps. Thus lost and ruined by his own transgression, neither men nor angels could devise his rescue from destruction, and restoration to the favour of God. But here the Divine Goodness interposed, beaming forth in the united radiance of love, of mercy, and of grace. Consider the cause of his interference in our behalf—his love; consider the means—the death of his dear Son. Yes, my brethren, God spared his own Son from the right hand of glory where he sat—spared him to come down on this sinful earth, to assume a veil of flesh, and to lead a life of poverty and suffering—spared him to bleed, a victim to malice and cruelty, and to suffer the ignominious death of the cross, for our redemption! 'God so loved the world'—so strangely, so wonderfully, so contrary to all that men could imagine, or angels conceive—that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"But we must not stop here. The goodness of God has not only repaired the ruinous consequences of the primitive transgression, but has placed the believing sinner in a state more secure and exalted than the first man enjoyed. To be free from the burden of the flesh, to sin no more, to weep no more—this is, indeed, delightful. But far more than this is promised. 'To him that overcometh,' says the Saviour, 'will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.' What we shall then be, what form our spirit will assume, what capacities of happiness it shall possess, we cannot now fully comprehend. *It doth not yet appear what we shall be!* But it will be a happiness, which will allow us to shed no tears at the remembrance of the bliss that was lost in Paradise: for 'we know that, when He shall appear, we shall be like him,' partaking in the blessings of his kingdom, and sharing his trophies. 'We shall see Him as he is,' in all the mystery of his incarnation, in all the unimagined and unapproachable holiness of Deity, in all the splendour of eternal Godhead. We shall behold him triumphing

in the greatness of his strength over death and hell, leading captivity captive, and ruling, in the majesty of his power, over the whole universe, King of kings, and Lord of lords!"—Pp. 14, 15, 16.

The third division considers the providential care of God, which is viewed chiefly in respect to the **BLESSINGS WE EXPERIENCE AS A NATION.** These blessings, as well as all other instances of his goodness and favour, demand our social and private praise, and should induce us always to laud God for his goodness in all things. With one extract from this part we shall close our notice, first premising that the whole discourse is a judicious performance, which we have read with no ordinary degree of pleasure:—

"You might, with peculiar propriety, be called upon to praise God for the *increasing prevalence of virtue and religion* throughout our country. 'Our God is doing great things for us, whereof we are glad.' Surely the Lord is good; 'the earth is full of his mercy!' This is, indeed, an age of religious zeal and moral improvement. Christian benevolence is putting forth its strength in every quarter of the civilized world, and spreading far and wide the glad beams of revealed light, and diffusing, through a thousand channels, the blessings of Christ's religion. In every part of our own land, schools and colleges are instituted for the instruction of our youth; and thousands are gratuitously instructed in the principles of religious knowledge, on that Holy Day, which affords to many of them the only leisure and means for obtaining these invaluable benefits. Who has not felt his spirit elevated and refreshed at the sight of these beacons, which cast a cheerful blaze over that waste of crime and folly, the history of man? Indeed, every free school for the instruction of the poor in 'the principles of the doctrine of Christ,' and for their discipline in habits of industry and godliness, is to be considered as one of the bulwarks of our country. Let it, then, be our endeavour to extend the blessings of religious instruction. Let parents labour, not only to invigorate the minds of their children by noble and generous discipline, but, above all things, to warm their affections by the knowledge and love of God, and of Jesus Christ, whom he hath sent. Let all in our happy land that 'profess and call themselves Christians,' consider the responsibilities which their superior privileges lay upon them; let them not be blind to the great and righteous demands which the cause of virtue and religion makes upon them in these 'last

days; and let them exert their influence, that the joyful sound of the Gospel may be heard in our remotest borders, visit the inmate of every cottage, solace every bed of sickness, and spread consolation and triumph around every bed of death. Thus will they 'show forth the praises of the Lord, according to all that the Lord hath bestowed upon them;' and he will 'set his eyes upon them for good; and he will build them, and not pull them down; and he will plant them, and not pluck them up; and he will give them a heart to know that he is the Lord; and they shall be his people, and he will be their God.' And when their day is spent, and their race run, and the hour of their dissolution is at hand, they shall abound in that hope which gladdens the parting day of righteousness, and gilds it with heavenly and unfading brightness."—Pp. 20, 21.

For the Christian Journal.

REMINISCENCES—No. XX.

Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.

A. D. 1711—1712.

"THE demands and expectations from abroad did arise in proportion to the aids and contributions given to us. A letter from the wardens and other members of the vestry of Appoquinick, dated 11 December, 1710, represented 'their miserable and deplorable state, for want of the holy ordinances of Almighty God to be duly in the sacrament ministered unto them, according to the rites and ceremonies of the Church of England; imploring, on the behalf of many souls, to have a minister sent by the society to guide and teach them; which they desire may be done by the first opportunity.' The gentlemen of the vestry, and church-wardens of Emanuel church, in Newcastle, on Delaware river, expressed 'their great obligations to the society, in sending the Rev. Mr. Sinclair among them—a man of abilities, integrity, and piety; begging leave to petition for a further encouragement and decer maintenance of himself and family, which in those parts, they say, is very chargeable.' The church-wardens and vestrymen of St. Andrew's, on Ashley

river, desired Mr. Commissary Johnson 'to make their case known to the Society for Propagating the Gospel, that they, being destitute of a legal incumbent by the death of Mr. Alexander Wood, may, by their care and assistance, be supplied.' The vestry of Christ church, in East-Carolina, 24 September, 1711, requested the favour of the society to supply their parish with a good and able minister, having been left destitute for two years. And by our very last advices from those parts, the worthy Nicholas Trett, esq. has, by letters to the president and to the society, informed them that there is now a vacancy for five ministers in that province, which he desires may be supplied by the honourable society. Not to mention many other petitions and motions for new missionaries, for more schoolmasters and assistants, for help to build, and especially to furnish churches; to provide Bibles and Common Prayer Books; to erect or augment libraries; to send tokens and proper gifts to work the better upon the minds of the poor negroes and Indians; and in a word, to assign money or goods for many other purposes that may seem any way to answer the general design of promoting the Gospel in those parts. To all which requests, if reasonable and practicable, the society have taken care to make the most effectual answers within their power."

A. D. 1712—13.

"The society, even whilst their certain annual income has been very much less than their charge, have fitted out this year, for the following places, viz. Stepney parish, in Maryland; Brantree, with Swanzy and Little Compton, in New-England government; Newcastle, Delaware river, in Pennsylvania; St. Paul's, and Christ church, in South-Carolina; several well qualified missionaries, with allowances proportionable to the work allotted them; such are in the order of their mission, and for the places mentioned above, the Rev. Mr. Adams, Mr. Thomas Eager, Mr. Jacob Henderson, Mr. William Tredwell Bull, and Mr. Nathaniel Osborn—all at £60 per annum, with the usual allowances of books for them.

selves and parishes, except one only at £50, whose encouragement is greater from the country: besides which, in consideration of the great learning and piety of the Rev. Monsieur Bondet, at New-Rochelle, in New-York, with his long and faithful discharge of his office, they have augmented his salary from £30 to £50 per annum. Some others have applied for a mission, but not answering the qualifications required by the society, have been rejected; and some missionaries are wanted for the parishes of St. Andrew, St. Bartholomew, and St. James, on Santee river, in South-Carolina; Newbury, in New-Hampshire, and Stratford, in Connecticut, New-England government, (as appears by the letters of Chief Justice Trott, the Right Rev. the Lord Bishop of London, his Excellency Governor Hunter, and Colonel Morris, but more especially from an account of the sufferings of the members of the Church of England at Stratford, and an humble address from the same people to her Majesty on that head,) which will all be taken care of in due time, as their exigencies shall require, and the society's improved circumstances will permit."

"This character* was given some of the American clergy, on occasion of a memorial sent from them, with relation to a disputed induction of the Rev. Mr. Thomas Poyer, a missionary to the church of Jamaica, in Long-Island. It must not be here omitted, that the society's vigilance, moderation, and estate, have been employed in a proper measure for settling that affair; upon the success of which (without entering into a detail of particulars, improper for an abstract) it is the declared sense of the society, 'that not only the welfare, but even the very being of all the churches in the province of New-York, seemed to depend.' And this was done, by awarding him who brought it, his arrears, with a gratuity; by coming to a resolution, that 'the clergy who made it, deserved the fa-

vour, encouragement, and protection of the society;' by ordering a letter of thanks to his excellency Governor Hunter, 'for his readiness to support Mr. Poyer in all legal methods of relief, together with his civilities to all the missionaries;' who were ordered in another letter, 'not to fail of that respect and duty owing to his excellency's character, nor that gratitude and thankfulness to which he had a title as their benefactor.'"

"The society did little else this year in the cause of the Church abroad, but finish the contract for the house at Burlington, mentioned in the abstract of 1711, as the best and most commodious place for fixing one of the bishop's sees; which was effected by agreement between John Tatham, gent. and his excellency Robert Hunter, esq; the former having made over the fee-simple for ever to the society, on the valuable consideration of six hundred pounds English sterling, or nine hundred pounds current money of New-York, to be computed eight shillings each ounce, at the expiration of four calendar months after the date thereof, February 26, 1711."

"To benefactions at home, may be properly added, a donation of 150 odd acres of land to Richmond, in Staten-Island, for the use and benefit of that poor infant church, and the settlement of a minister there; the names of the donors, Adolphus Philips, counsellor, Captain Lancaster Symes, officer in Fort Lewis, Captain Ebenezer Wilson, and Mr. Peter Faulconer, merchants, all of New-York, who, out of their great generosity and charity, have made it over to trustees, so as they may set it to sale, if need be, and purchase with the £100 which they expect for it, another piece of land nearer the church, which some of the inhabitants had, before this grant, intended to purchase for a glebe; in the due execution of which trust, Mr. May Bickley, the queen's attorney-general, with others, will call for the acknowledgments of the society: such Mr. Townley of New-Jersey has already received, for his goodness in settling and confirming the land on which the church is built at Elizabeth-Town, when there

* Referring to a previous remark respecting the American clergy, that "a better set of clergy is not to be found in all the queen's dominions."—Ed. Ch. Jour.

was a controversy about it: he has been acquainted, 'that the society esteem it a pious and good act, not doubting but what he hath so done will redound to the glory of God and the satisfaction of his own mind.' "

A. D. 1713.

"Though the society had put themselves under a prudential restraint from the sending any more missionaries till their stock increasing should better enable them, yet they proceeded to inquire into the qualifications of such as offered themselves, and, upon proper satisfaction, accepted and retained some of them. On the 2d of October, 1713, the Rev. Mr. Guy, having his character and abilities, upon due examination, allowed, was received as the society's missionary to St. Helen's, in South-Carolina, with the salary of £ 50 per annum, and the usual allowance of money and books. September 11, 1713. Upon a petition of the inhabitants of Radnor, in Pennsylvania, being Welsh, desiring that the Rev. Mr. Clubb might be the society's missionary among them, he understanding Welsh, and being capable of reading prayers and preaching to them in their native language; he was adjudged to be well qualified for that service, and was sent to the said station at Radnor, with the yearly allowance of 60 pounds.

"The society have employed their care and stock in giving due encouragement to the building of new churches, or in furnishing them with decent utensils and books, and in opening and supporting of schools, and in sending over catechisms, Bibles, liturgies, and practical tracts, to improve the knowledge and practice of religion in those parts. Upon reading a letter from Mr. Hali-day, dated the 17th of March, 1712, giving an account of a design for building a church at Piscataqua, by subscription of the people, and of the laying out a piece of ground for that purpose, and of money in hand sufficient to buy bricks, &c. the society were inclined to give all encouragement proper, and within their rules, to such good designs, and particularly ordered a new quarto Bible, a folio Common Prayer Book, with articles and canons, and book of

homilies, to be sent over to Mr. Hali-day, for the use of his church. A new church has been built for the Dutch colony under her majesty's government at New-York, by the favourable concurrence of the governor, and his bounty, with the contribution of other good people, as Mr. Bondet, missionary at New-Rochelle, in the province of New York, relates, in a letter dated January 20, 1712. Advice came from Mr. Mackenzie, missionary at Staten-Island, in the said province, dated March 18, 1712, 'that having preached for seven years upon sufferance in a French church upon that island, he had at last, by the charitable contribution of several gentlemen far and near, got a pretty handsome church of their own to preach in, which was finished and opened last summer. And that the people of his congregation had purchased a piece of ground for a glebe, and were about building a house upon it. So that he hoped in time there would be a more comfortable settlement for a minister than he had hitherto enjoyed.' Great numbers of the printed Church catechisms have been sent over, to be spread in families, and put into the hands of children and servants; as particularly June 3, 1713, it was agreed, that 300 copies of the Church catechism should be sent to Mr. Neau, catechist in New-York, to distribute as he thought fit. The like presents have been made to several of our school-masters, to enable them the better to instruct and encourage their scholars. From those masters on our establishment we have good accounts yearly of their methods and successes. As particularly Mr. Brown, from Richmond, informs us, April 10, 1713, 'that he had continued to keep school in the south precinct of that country; that he had taught this year 35 children to read, write, and cipher; and the catechism of the Church, and explanation thereof, to such as were capable; that he had 24 of his scholars publicly catechised in the church, who answered so readily to all questions, that it was admired by all who heard them; that he taught them the use of the Common Prayer; so that the children could join with the congregation in the divine

service,' &c. Which account was certified by the minister, and her majesty's justices of the peace for that county "

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On the Causes which increase the Prejudices of worldly Men against Religion.

(From the Spirit and Manners of the Age.)

It is impossible for any one who truly loves, embraces, honours, and defends Christianity to remain indifferent while he beholds her covered with reproach and contempt. He sees, with deep regret, the operation of those causes which excite and inflame the enmity of the carnal mind. He sighs, and sheds many a tear in secret, when he finds religion wounded in the house of her friends.

The latent aversion of the depraved heart to every thing spiritually good, will easily account for much of that opposition which worldly men manifest to vital godliness; but it deserves inquiry, whether their antipathies are not augmented by the conduct of Christians themselves. The poison every where exists, and often lies in a dormant state; but the virulence of its action, the rage with which it spreads and operates, may, in general, be traced to certain excitements.

1. We have reason to believe that many Christian professors increase the prejudice of worldly men, by a coldness and gloomy reserve in their manners. Though religion is the only source of solid comfort and lasting joy, we must confess, that not a few individuals, avowedly and perhaps sincerely attached to it, give little proof of its happy influence upon themselves. Their fears predominate, their comforts are outweighed by their troubles, they are oftener walking in the chilling shade than in the cheering sunshine, and their sighs are more commonly heard than their songs. Persons of this character may be serious and conscientious, may even at times feel an earnestness and deep interest in the sacred engagements of closet devotion, but their social intercourse is flat and insipid. Whether they are ill informed with reference to the grand

doctrines and gracious provisions of the Gospel, and as yet detained in partial thralldom; or whether constitutional temperament gives a tinge of melancholy to the mind; or whatever other cause may be assigned, religion in their deportment has a meagre and uninviting aspect. Their language is unsmooth, harsh, repulsive, full of censures and complaints; their life is a dull routine of tame and tiresome formalities. Is it surprising, that persons of this description should raise in the minds of worldly men an unfavourable idea of religion? The system is charged with the faults of those who espouse it. Hence the hasty conclusion is drawn, that Christian principles darken the lustre, and damp the vivacity of youth; that they infuse a leaven, which sours both the mind and the manners which yield to their influence. Such reasoning is, indeed, unfair; for examples of cheerful and attractive piety are always to be found; but prejudice is not very anxious to discriminate. Let those who sincerely wish to promote the cause of God in an evil world, beware of furnishing its enemies with a plausible plea, by exhibiting in their conduct and conversation any gloom, moroseness, or austerity, which has a direct tendency to alienate and disgust. Let them be firm and steadfast, yet uniformly kind and courteous; spreading the charm of a winning affability and benevolence over all the social circle in which it is their lot to move. By ease, freedom, cheerfulness, and suavity, under the control of a vigilant discretion, they will be able to adorn and recommend the doctrine of God their Saviour, and silence the clamour of many of its enemies.

2. Many professing Christians increase the prejudices of worldly men by the inconsistencies they display in their commercial dealings. One is hard and rigid in the bargains he makes, in the conditions he prescribes, yet lax and remiss in fulfilling the engagements into which he has entered; another is mean and mercenary in trifles, though upright and honourable in matters of prime importance. Hence is seen a spirit of speculation and eager competition, which breaks down every mound

of prudence and moderation; there is a gross want of diligence, order, and punctuality, which brings embarrassment and ruin. "These are your religious people," cries the scoffer, with an air of exultation and triumph.

It cannot, and must not be disguised, that numbers have assumed a Christian profession for selfish and sinister purposes. To this concession should be subjoined the fair and legitimate inference it warrants, namely, that if religious principle did not generally raise and improve the tone of morals, such instances of hypocrisy would be unknown; there would, in fact, be neither grounds to sustain, nor motives to produce them. But the culpable manner in which even some sincere Christians carry on trade, may greatly dishonour and injure the religion they profess. It ought, therefore, to be every good man's prayer and aim, to manage his business with such clear rectitude, exact punctuality, and uniform consistency, as shall shut out occasion from those who are eagerly seeking occasion to cast scandal and reproach on the cause of God. Frequent omissions will have an effect nearly as bad as direct and palpable violations of moral duty; and the want of consideration be readily confounded with the want of principle. "What do ye more than others?" is a taunt thrown at the servants of God, whenever any negligence on their part opens a tempting avenue for it.

3. Many professing Christians increase the prejudices of worldly people by their injudicious zeal in supporting or defending those noble institutions, which at once do honour to our own country and bless the world at large. They are seen stepping out of their own sober and proper course, to attempt a career, for which they are neither qualified by talents nor influence. Their measures are rash and ill judged; their movements wild, irregular, impetuous and offensive. Whether opposed or encouraged, they are sure to run into extravagancies and absurdities. A Christian of enlarged mind and candid spirit will make every fair allowance in such cases. Their motives, says he, are good; but I regret the absence

of a sound judgment, a due degree of experience, or a cautious adherence to the rules of prudence. Right principles and benevolent dispositions are too valuable to be thrown away or despised, because they are unhappily blended with some portion of alloy. On the contrary, the men of the world are not disposed to make any allowances. They assault the vulnerable points of such warm-hearted but weak advocates of a good cause, with the keenest promptitude and the highest exultation. Having culled a few instances of a kind suited to their purpose, they hold up these fanatics as specimens and fair average samples of the religious world. Now as the disposition of multitudes to misrepresent and degrade the Christian character is so clearly evident, how watchful and circumspect ought they to be, who profess themselves the zealous followers of our Lord Jesus Christ! How amiable and engaging in their manners, how fair and equitable in their dealings, how cautious and considerate in their benevolent exertions! It is not enough that their motives be right; they must shun the very appearance of evil. The end does not, according to an old exploded maxim, justify the means. A good object, pursued in a bad temper, or in a violent and indiscreet manner, cannot really advance the interests of religion. It should therefore be the constant study, the ardent and unwearied endeavour, of pious men, to hold forth the word of truth in their conduct, and to exhibit to the eyes of all, those fruits of righteousness, which are by Jesus Christ to the glory and praise of God. R.

New Mussulman Prophet in Africa.

Most persons at all acquainted with Mohammedan history, know that amongst the Mussulmans, or rather amongst a sect of them, the Shyites, there is a fixed belief that the twelfth Imam is still alive, and will re-appear in the world, to reform abuses in the faith, and to subjugate and reunite all Mussulmans beneath his sceptre, like the expected Messiah of the Jews. This looked-for prophet is termed *Almahdy*, or the Mahdy. Individuals

have, at different times, successfully availed themselves of this popular belief to gain political power, especially in Western Africa, the future scene, according to a traditional saying of Mahomet, of some remarkable revolution. Another instance has lately occurred, of a new apostle of reform in that quarter, who has assumed the title (or on whom it has been bestowed by the multitude) of Mahdy. A very detailed account of this new prophet is given by M. Davezac Le Macaya, in a paper read before the Société Asiatique de Paris, in August last.

The name of the individual is Mohammed ben Amar ben Ahmed; he was born about the year 1803, at Souymah, a large village in the province of Toro, on the Senegal, near the town of Podor, where the French African Company formerly had a fort. He displayed, at an early age, the ardour for theological studies which distinguishes most of the natives of Toro. He passed through several schools in his native province, and in 1819 entered those of the most celebrated marabouts (hermits) of the Moorish tribes who wander in the Sahara. He is said to have also traversed, in search of instruction, various countries of Africa; but he is not a hajji, not having performed the pilgrimage to Mecca.

In April, 1828, during the Ramadan, A. H. 1243, Mohammed ben Amar returned to Souymah. His sparkling eyes, closed but agitated lips, and whole expression of countenance, betrayed some extraordinary thoughts and incomprehensible internal emotions. He was supposed to be mad, and a separate habitation was built for him without the common boundary. On taking possession of his hut, he threw himself on the ground, and remained, it is said, for twelve whole days in prayer, observing the most rigid fast. On the thirteenth day he repaired to Souymah, where his imposing appearance, "the thunder of his voice and his irresistible eloquence," as the native reports say, attracted unusual respect. He preached reform; the imams and the marabouts, of every age and rank, possessed with enthusiasm, became

his disciples, and prayed a new consecration at his hands; whilst the people in transport shouted that "the long expected Mahdy had appeared." Their profuse donations soon enriched the new prophet. Rival political parties in the state sought the support of this extraordinary individual, whose voice alone could subdue an entire people.

The Almamy, or Emir-al-movmenin, the prince of the country, was Yussef ben Siry, who had been deposed by Biram, or Ibrahim, whom he afterwards deposed in turn. Ibrahim took advantage of the new prophet's appearance, to try to regain the sceptre. He secured in his interests the imam Abu-Bekr, the preceptor of Mohammed, and placed under his command all the forces he could collect, marching himself under his orders. The army proceeded against Paldy, where the Emir Yussef resided: the progress of the troops had more the appearance of a triumph than a hostile march, for the Mahdy promised certain victory to the reformed Mussulmans.

The reform, however, was not probably sufficiently radical; for Yussef, marching from Paldy, met the reformers at the distance of a few leagues, and completely defeated them. The Emir Ibrahim fled; the Mahdy disappeared, no one knew where; but in about two months he re-appeared at Souymah, clothed in white, with a grave and lugubrious aspect, bearing his infant son on his left arm, whilst his right hand grasped a naked dagger. At his appearance, the people, astonished, flocked around him; the trunk of a fallen tree served him for a tribune, from whence he addressed the multitude in a style of fervid eloquence. He told them that the reason why the reformed army had not succeeded against Yussef, was, that their sins were too foul to be removed by prayers. "Allah," said he, "demands an expiatory sacrifice, as prescribed in the book of the law. This victim he requires not from the fathers and mothers who surround me; it is from me he exacts the sacrifice, for it is I whom Allah has selected to purge away the sins

of the people; and in the blood I am about to shed, all true believers may wash away the stains from their foreheads." With these words he plunged the dagger into the breast of the innocent victim, and throwing the bloody corpse amongst the shuddering but excited multitude, he exclaimed, "Behold the blood of my son!" Then concealing his face, he fell prostrate towards the east, and in this position passed the rest of the day in prayer.

This horrible exhibition, which took place on the 25th of June, 1828, the day of the *feast of the victims*, stimulated the religious fervour of his partizans, and the Emir Yussef no longer dared to trust his cause to arms. He tried in vain to ruin Mohammed's credit amongst the Felans, and to effect his death by treachery. At length he cited him to appear before the supreme council of Imams. In the meantime the Mahdy was not very prosperous in his military undertakings; he succeeded in an attempt upon Podor, which he pillaged and burnt; but the appeal to the council of Imams had detached from him some of his most powerful adherents, and in his retreat along the Senegal, he was harassed by the people of Beraknah, forced to cross the river at Galmag, and to take refuge in the desert. He subsequently resided in the country of Walo; but the Emir Yussef threatened the brak, or chief of that state, with war if he did not expel Mohammed. Before this could take place, however, the Emir was deposed, for the second time, by the council of Imams, in the month of May last. "Who knows," says M. de Macaya, "if the finger of the Mahdy has not produced this unexpected revolution, and if the genius of this man is not about to prepare some extraordinary destiny for his people?"

From the Christian Remembrancer for Jan.

On a singular Coincidence in Superstition respecting Christmas Day.

MR. EDITOR,

THE following extracts are so singularly coincident in allusion, that I

cannot help requesting you to insert them for the amusement of your readers. The origin of the former superstition may be familiar to many; and that of the latter is, probably, to be found in the traditional remembrance by some early colonist of the notions of his forefathers. There are several passages in the ancient writers, which make mention of a consternation amongst animals on occasion of an extraordinary birth; and, probably, both the superstitions of the Denovians and the Canadian Indians, may have been derived from an earlier date than that of Christianity, although applied to one of its mysteries; since, as is well known, Pagan nations were, in the first ages of our era, Christianized for the benefit of converts:—

"A superstitious notion prevails in the north of Devonshire, that at twelve o'clock at night, on Christmas-eve, the oxen in their stalls are always found on their knees, as in an attitude of devotion; and that, (which is still more singular,) since the alteration of the style, they continue to do this on the eve of old Christmas day. There is an old print of the Nativity, in which the oxen in the stable, near the Virgin and Child, are represented upon their knees, as in a suppliant posture. This graphic representation has, probably, given rise to the above superstitious notion on this head."—*Brand's Popular Antiquities*, vol. i. p. 354.

"When it was midnight, I walked out, and strolled in the woods contiguous to the house. I was suddenly roused from a delicious reverie by observing a dark object moving slowly and cautiously among the trees. At first I fancied it was a bear, but a nearer inspection discovered an Indian on all-fours; for a moment I felt unwilling to throw myself in his way, lest he should be meditating some sinister design against me; however, on his waving his hand and putting his finger on his lips, I approached him, and, notwithstanding his injunction to silence, inquired what he did there. 'Me watch to see the deer kneel,' replied he; 'this is Christmas night, and all the deer fall upon their knees to the Great Spirit and look up.' The solemnity of the scene,

and the grandeur of the idea, alike contributed to fill me with awe. It was affecting to find traces of the Christian faith existing in such a place, even in the form of such a tradition."—*Sketches of Upper Canada, by John Howison, esq. p. 191.*

Such a parallelism in the superstitions of people put asunder, "as far as the east is from the west," by civilization, localities, and religions, is, at least, curious. C.

Convention of Alabama.

THE organization of the Protestant Episcopal Church in the state of Alabama was effected on Monday, the 25th of January last, at Mobile. The particulars of this interesting event, as reported in the Mobile Commercial Register, are as follows:—

A meeting of the members and friends of the Protestant Episcopal Church in Mobile, and from other parts of the state, was held on Monday morning, January 25th, for the purpose of giving a more efficient and permanent character to its institutions, and for the better administration of its rites and ordinances.

The Rev. Henry M. Shaw, of the congregation of this city, was called to the chair, and the Rev. Albert A. Muller was appointed secretary.

On motion of George Poe, jun. esq. it was *resolved*, That the Rev. William Richmond, from the diocese of New-York, be invited to a seat in the convention.

On motion of George W. Owen, esq. *resolved*, That the Right Rev. Bishop Brownell, from the diocese of Connecticut, be respectfully invited to preside in the deliberations of this body, and that the chairman appoint a committee to wait upon the bishop with a request that he would accede to the wishes of this convention.

The chairman appointed Messrs. George W. Owen and George Poe, jun. as that committee, and the Right Rev. Bishop Brownell was introduced by the committee to the convention, and accordingly took the chair.

On motion of George W. Owen, esq.

resolved, That the persons composing the meeting deem it expedient more fully to organize the Episcopal Church in this state by the formation of a diocese.

On motion of Henry Stickney, esq. *resolved*, That a committee be appointed to report a constitution for this convention.—The Rev. Mr. Shaw, Dr R. W. Withers, and W. H. Robertson, esq. were nominated as that committee.—A constitution for the Protestant Episcopal Church in the state of Alabama was then reported, received, and unanimously adopted by the convention.

On motion of William H. Robertson, esq. it was *resolved*, That it is expedient to form a *south-western diocese*, to comprise the dioceses of Mississippi, Louisiana, and Alabama; and that for this purpose the next convention of the Church in this state will choose six delegates from the clergy and laity, to meet an equal number from each of the states of Mississippi and Louisiana, at such time and place as the said delegation by correspondence may determine.

On motion of Samuel H. Garrow, esq. *resolved*, That the secretary of this convention transmit to the secretaries of the convention of Mississippi and Louisiana, copies of the foregoing resolution.

On motion of the Rev. Mr. Shaw, *resolved*, That the chair appoint the standing committee of the Church in this state.—Whereupon the chairman appointed the Rev. Albert A. Muller, and the Rev. Henry M. Shaw, of the clergy, and Messrs. George Poe, jun. George W. Owen, and George Starr, esq. of the laity.

On motion of George Poe, jun. *resolved*, That Mr. Edward Hall, of this city, be appointed secretary of this convention.

On motion of the same gentleman, *resolved*, That the thanks of this convention be given to the Right Rev. Bishop Brownell, of the diocese of Connecticut, and the Rev. Wm. Richmond, of New-York, for their visit to this state, and for the interest they have evinced in the promotion of this convention.

On motion of David Files, jun. esq.

resolved, That the thanks of this convention be given to the Rev. Mr. Muller, who acted as secretary.

On motion of the same gentleman, *resolved*, That the proceedings of this convention be published in the papers of this city.

After prayers by the bishop, the convention, on motion of William H. Robertson, adjourned *sine die*.

THOMAS C. BROWNELL, *Chairman*.

Attest.

ALBERT A. MULLER, *Secretary*.

We understand that the next convention will be held in Mobile, on the 12th day of May next.

Bishop Brownell's Mission.

In our January number, page 26, we copied from the Lexington Reporter, and Episcopal Watchman, the particulars of this mission, as far as then received.—Letters have since arrived from the bishop, and from the Rev. Mr. Richmond, giving very particular and satisfactory details of their proceedings. These details are so interesting, that we are sure what we insert below will be acceptable to our readers. They are taken from the Episcopal Watchman of the 13th and 20th of February, and are stated to be derived from letters from the bishop to his friends in Hartford. It will be recollected, that the account published in the January number, left the bishop and Mr. Richmond at Louisville, Kentucky.

"On the 15th of December we left Louisville, in the steam-boat Philadelphia, on our way to the state of Mississippi. On the 19th, the boat ran upon a sand-bar, with such force that there appeared little probability of her floating again till a part of her cargo should be taken out. After a detention of about twelve hours, we were fortunate enough to get on board the steam-boat Huron, and continued our way down the Mississippi. Owing to this detention, we were unable to visit Vicksburg, as we had intended, and proceeded on to fulfil our appointment at Natchez. We were fortunate in the character of our fellow-passengers on board of both the boats, as indeed we had been on board the boats in which we descended the Ohio. There was no intemperance, profanity, gambling, or other improper conduct. On Sunday, the 20th, at the request of the captain and passengers, we had divine service and a sermon in the principal cabin, which were attended by all on board, (probably nearly 100,) with the exception of those engaged in navigating the boat.

"We arrived at Natchez on Tuesday, the 22d of December. Notice had been given for public worship in the church, on the evening of the 24th, but, owing to a very violent rain, it was relinquished. On Christmas-day the church was consecrated, by the name of Trinity Church, and the rite of confirmation was administered to 19 persons. The sacrament of the Lord's supper was also administered. The Rev. Mr. Richmond, the Rev. Mr. Fox, and the Rev. Mr. Porter, assisted in the solemnities of the day.

"On the 26th December, accompanied by the above-named clergy, I set out on a visit to the churches in Jefferson and Claiborne counties. On Sunday, the 27th, Christ church, Jefferson county, was consecrated, and the holy rite of confirmation was administered to 13 persons. The church here is a very neat brick building, erected by a few wealthy planters in its vicinity. It contains spacious galleries for the accommodation of their slaves, and, both on this day and on the following Wednesday, more than one hundred of them were in attendance. The Rev. Mr. Fox, recently the rector of this parish, has removed to the state of Louisiana, and a successor is much wanted. A young clergyman of piety and talents would receive a salary of about six hundred dollars, and would be a welcome guest in the families of any of the proprietors of the church.

"On Monday, the 28th, we pursued our journey (on horseback) to Port-Gibson. On our way, we turned aside to see a very aged clergyman of our Church, the Rev. Adam Cloud, whom we found dangerously ill. The interview was peculiarly interesting and affecting, and we concluded it by uniting in the office of Visitation for the Sick. The following day we had public worship in the court-house at Port-Gibson. Three persons were confirmed. The Rev. Spencer Wall, who officiated for some time in this place, had removed to the state of Louisiana. This appears to be a suitable station for a missionary. Perhaps Vicksburg might be associated with it. We were informed that 1200 dollars had been subscribed, in the latter place, towards the erection of a church. There are several intelligent Episcopalians at Port-Gibson, who are very liberally disposed. One gentleman expressed his readiness to give one hundred dollars a year towards the support of a clergyman, and assured us that four or five hundred more would be easily raised, for a clergyman of piety and popular talents.

"On our return to Natchez, we had public worship again in Christ church, Jefferson county, when the Rev. Mr. Richmond received thirty dollars from three gentlemen of the parish, for the object of our mission. On the evening of the

31st, the Rev. Mr. Richmond preached a missionary sermon at Natchez, and received a collection of thirty-four dollars. The Rev. Mr. Porter received and accepted a call to the parish of Natchez, during our stay there. This is a large and wealthy parish, and presents an interesting field for useful exertion. The church is built of brick, and is a spacious edifice, though not conveniently constructed. It cost about 25,000 dollars. Mr. Porter is the only officiating clergyman now remaining in the diocese of Mississippi.

"On Friday, the 1st of January, we again pursued our way down the Mississippi, in the steam-boat *Lady of the Lake*. The Rev. Mr. Richmond and the Rev. Mr. Fox landed at Fort Adams, and went to Woodville, where they had divine service on Sunday. The Rev. Mr. Porter and myself proceeded as far as St. Francisville. We arrived here on Saturday afternoon, and on Sunday I officiated in the new brick church erected for the Rev. Mr. Bowman. It is a neat and convenient building, and all finished but the plastering. The congregation has been recently organized, but appears to be in a prosperous state. The following day, the Rev. Mr. Bowman accompanied us to Woodville, where we arrived in time to attend divine service in the evening. The next day (January 5) the church was consecrated, by the name of St. Paul's Church, the holy rite of confirmation was administered to nine persons, and the Rev. John C. Porter was admitted to the holy order of priests. On this occasion the Rev. Mr. Richmond and the Rev. Mr. Fox conducted the morning service, the Rev. Mr. Fox read the sentence of consecration, the Rev. Mr. Bowman presented the candidate, and all joined in the imposition of hands.—The church at Woodville is a handsome wooden building, supplied with a neat organ, and the music was excellent. The parish which has been supplied during the last summer by the Rev. Mr. Porter, is now destitute of a clergyman, and anxious to obtain one. It should be united with the parish of Pinckneyville, and both together may afford a salary of six or seven hundred dollars. A clergyman without a family need be at no expense for boarding in this country.

"Three pious and zealous clergymen of talents are now greatly wanted to fill the vacant parishes in the diocese of Mississippi, and twice that number might be usefully employed as missionaries. I have visited no part of the country where there are fewer prejudices against our Church than in the state of Mississippi. The intelligent and influential portion of the community seem generally well disposed to receive and support her ministrations. But where are the clergymen to be obtained? 'The harvest truly is plenteous,

but the labourers are few.' There is no resource for the increasing wants of the Church but in our education societies. Of this I have been long convinced, and it was this conviction which laid the foundation of our 'Church Scholarship Society.' We have reason to bless God for the success which has attended the efforts for its establishment, and to pray for its enlargement and the extension of its usefulness.

"I left St. Francisville on the 7th of January, accompanied by the Rev. Mr. Richmond and the Rev. Mr. Fox, and arrived at New-Orleans on the morning of the 8th, where we were very cordially received by the Rev. Mr. Hull, and other friends of the Church. The state of this parish is much more prosperous than I had anticipated: it embodies a very large portion of the most intelligent and influential families in the city. The church is a neat and commodious brick edifice, but the congregation is so large that more extensive accommodations are needed, and a new and more spacious building will probably be erected in the course of two or three years. On Sunday, the 10th of January, the church was consecrated by the name of Trinity Church. Morning prayer was conducted by the Rev. Mr. Hull, and the sentence of consecration was read by the Rev. Mr. Richmond. The Rev. Messrs. Fox, Muller, Wall, and Adderly, were also present and assisting. In the afternoon, divine service was read by the Rev. Mr. Adderly, and a sermon delivered by the Rev. Mr. Richmond. In the evening, by invitation of the Rev. Mr. Clapp and his session, I officiated in the church occupied by the Presbyterian congregation. I was the more readily induced to accept this invitation, as there was no provision for lighting the Rev. Mr. Hull's church, and as *this* was of much larger dimensions. Evening prayer was read by the Rev. Mr. Fox, the responses were made with great propriety, and a very crowded audience evinced, by their silence and attention, the interest which they felt in the services of the Church.

"On the following Wednesday, I delivered a discourse in Trinity church, on the subject of confirmation; and on Sunday morning (the 17th) that holy rite was administered to *sixty-four* persons; after which a missionary discourse was delivered by the Rev. Mr. Richmond, and a collection made amounting to 212 dollars. I officiated again in the church in the afternoon; and in the evening the Rev. Mr. Richmond preached in the Presbyterian church, when the service was read by the Rev. Mr. Muller.—All these religious services were attended by full and attentive congregations. How far they were instrumental in advancing their spiritual welfare is known to God alone, and must de-

pend entirely on the influences of his Holy Spirit.

"On Monday, the 18th of January, pursuant to previous notice, a meeting was held in Trinity church, for the purpose of more fully organizing the churches in the state by the formation of a diocese. The meeting was attended by the Rev. Mr. Hull, the Rev. Mr. Fox, and the Rev. Mr. Bowman, as the clergy of the state, and by several respectable laymen. A constitution was adopted, and a standing committee and other officers duly elected. It was also determined to invite the Churches of Mississippi and Alabama to unite with the Church of Louisiana, for the purpose of constituting a *south-western diocese*. These measures cannot, of course, be consummated till after the meeting of the next General Convention, but the incipient organization will have a tendency to promote feelings of union, energy, and zeal, in this portion of the Church, which may prove highly auspicious to its future prosperity.

"The Rev. Mr. Bowman, of St. Francisville, informs me that the Episcopal visit to that place had tended greatly to encourage his parish, and that, the day after our departure, a meeting of his vestry was held, when eleven hundred dollars were raised—a sum amply sufficient to finish his church. The Rev. Mr. Wall, whom I met at New-Orleans, has gone, by my advice, to Franklin, in the district of Attakapas, where he purposes to establish a school, and attempt the formation of a parish. A respectable gentleman of the district of Plaquemine desired me to send to that place an Episcopal clergyman, who would be willing to take charge of a few scholars, with an assurance that he would receive a liberal support. And another gentleman, residing on the bank of the Mississippi, about forty miles from New-Orleans, applied to me for a clergyman and teacher, offering himself to give sixty acres of valuable land for a glebe, and assuring me that a few planters in this vicinity were ready to unite with him in building a brick church, and a brick house for a parsonage.

"We left New-Orleans on the 20th of January, and arrived at Mobile the evening of the following day. The Rev. Mr. Muller has accompanied us, with the view of establishing himself at Tuscaloosa. In a future letter I will give you an account of our proceedings in Alabama."

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The following letters from the Rev. Mr. Richmond, will be read with great interest, notwithstanding that they may repeat some of the items of information already given. They are copied from the Philadelphia Recorder of the 2d of January and 20th of February.

"Louisville, Kentucky, Dec. 14, 1822.

"REV. AND DEAR SIR,—You were informed, at Philadelphia, of the amount of collections made in New-England, and in four churches in the city of New-York, (including St. Ann's church, Brooklyn,) with especial reference to the mission of Bishop Brownell. The sum collected in St. Stephen's church, Philadelphia, has also been reported. We left Philadelphia on the 12th of November, and I preached in the evening, in St. James's church, Lancaster. As the weather was unfavourable, it was not deemed expedient to call on the congregation for their contributions; but we visited next morning, in company with the clergymen of that church, a many of the friends of the cause as our limited time would permit, and stated the objects of the society. We received assurances of assistance in the good work, and in one instance, a liberal donation from a respectable lady, which was left in the hands of one of the clergymen, to be sent to the treasurer, with such other sums as might be received. On Sunday, the 15th, Bishop Brownell preached at Carlisle, to which place he was accompanied by the Rev. John Reynolds, of St. Stephen's church, Harrisburg. I supplied the place of Mr. Reynolds. It was judged inexpedient to attempt making a collection in either of these places. On passing through Greensburgh, I was reminded, by the sight of an Episcopal church in that town, of some facts that must interest and encourage the friends of missions. In the course of my missionary labours during the week, while I was stationed at Pittsburg, I arrived one evening at Greensburgh from Connelssville. I had heard of but two persons that belonged to the Episcopal Church, and was dissuaded from performing service there. The attempt was however made that same night in the court-house. A respectable congregation assembled, and public notice was given, that I was ready to perform, for any who might desire them, the duties of a missionary of the Episcopal Church. Next morning, before ten o'clock, I had baptized ten children, mostly of Episcopal parents; and in the course of about a week, the sum, as nearly as I can recollect, of four hundred dollars was subscribed towards obtaining the ministrations of our Church. For some time afterwards, this town was not provided for; but Greensburgh has now an Episcopal church and thirty eight communicants. Do we wish for a stronger case to illustrate the necessity of missionary exertions? Yet even stronger instances might easily be adduced by those who have laboured in the cause of Christ, and of souls, on this side of the Alleghanies.

"On Sunday, the 22d, Bishop Brownell preached in the morning in Trinity church,

Pittsburgh, and in the evening of the same day I delivered a discourse, advocating the objects of the society. Thirty-six dollars were collected. I cannot refrain from expressing my admiration at the zeal and liberality which have been evinced by the rector and members of this congregation. About ten years since, I visited Pittsburgh as a missionary, and for some months acted on Sunday as the minister of Trinity church. When I left the place, the congregation was extremely small, and the communicants were few. Since that period, a new, and, as I have been informed by good judges, uncommonly correct and imposing Gothic edifice has been erected. The congregation has increased tenfold; and the treasurer informed me, that since the 6th of February, 1824, he had collected and paid out, for various purposes connected with the church in Pittsburgh, the sum of twenty-six thousand dollars. He also says, in a letter addressed to me, 'In May last, I paid for the congregation, to the Society for Promoting Christianity in Pennsylvania, \$407; and lately the members of "the Association of Trinity Church," Pittsburgh, have given subscriptions (for missionary purposes) to the amount of \$128, which does not include the donations of the Rev. John H. Hopkins and Dr. Mowry.' I think many years will not elapse before there will be another Episcopal church in this city. On Thursday, the 27th, Bishop Brownell preached in Christ church, Cincinnati, and thirty dollars were collected for the society. He had the pleasure of meeting Bishop Chase in this beautiful and extensive city. On Sunday, the 29th, Bishop Brownell preached in Christ church, Louisville, Kentucky, on the subject of confirmation; and public notice was given, that on Sunday, the 13th December, that holy rite would be administered. The Rev. John T. Adderly, of Pennsylvania, who, on his way to New-Orleans, had accompanied the bishop from Pittsburgh, read the service. In the afternoon, the Rev. George Weller, who, with his family, had also joined the bishop at Pittsburgh, and accompanied him to this place, officiated. On Friday evening, the 4th December, Bishop Brownell preached in Christ church, Lexington. On Saturday evening, the Rev. S. C. Freeman, of Ohio, read the service, and I preached. On Sunday morning, the bishop consecrated the church and delivered an appropriate discourse; after which, the holy communion was administered. In the afternoon, the Rev. John Ward read prayers, and I preached. At night, the Rev. Mr. Peers read prayers, the bishop administered the rite of confirmation, and I addressed the congregation in favour of the society. Ninety dollars were collected, and a most zealous individual of the congregation, whose

praise is in the Church, sent in a paper subscribing \$50 annually, until withdrawn, to the society, for missionary purposes west of the mountains. It was encouraging to the friends of the Church to see five Episcopal clergymen and a bishop assembled together in the church at Lexington. On our return to Louisville, we were happy to meet the new rector of the church, the Rev. David C. Page. The time, until Sunday, was diligently devoted to visiting with him the members of the congregation preparatory to their receiving confirmation. On Saturday last, the bishop again addressed the congregation on that important subject. Yesterday he consecrated the church, preached an appropriate discourse, and confirmed thirty-one persons. There was a crowded and attentive congregation. In the afternoon, the Rev. Dr. Chapman, of Lexington, preached, and at night I preached for the mission. Forty dollars were collected. Wherever we have been, Episcopalians have very generally been visited and stirred up in the good cause. The subject of associations auxiliary to the society has been urged, and all the information that could be had, obtained. The state of the roads rendered it impossible for the bishop to visit Danville and Nashville in the time allowed him. This circumstance is the less to be regretted, as Mr. Weller went to Nashville, and the Rev. Gideon McMillan, from Ohio, has accepted the charge of the congregation at Danville. The excitement produced by the visit of the bishop at Louisville, and the presence of their new rector, induced some of the Episcopalians to set on foot a subscription to pay off the debt of their church, amounting to about \$1000. Two individuals have subscribed \$200 each, and by this night the whole sum will be obtained. Bishop Brownell finds that his time will not permit him to explore Indiana, nor even to visit St. Louis. Indeed this mission is, I trust, only preparatory to others of the same nature, which will continue to be blessed by the great Head of the Church. I have no doubt that a missionary will be supported in West Pennsylvania, by the congregation at Pittsburgh. While we were in that city, one gentleman, to whom acts of this kind are familiar, offered \$50 annually for this purpose. The congregation at Lexington is willing to aid in the support of one in that vicinity, and there is reason to believe that the congregation at Louisville will soon declare their resolution to do the same. The language of our friends in this region is, Let intelligent, pious, and devoted labourers come forth, and we will assist in making provision for them. In our visits in this state, stations where missionary exertions will be useful, have been pointed out, and the names of persons who can give information, obtained.

Bishop Brownell will give in, on his return, a general report on these important matters. Sincerely your friend and brother in Christ,
WILLIAM RICHMOND."

"Mobile, 25th January, 1830.

"REV. AND DEAR SIR,—I stated in my report to you respecting Mississippi, that Bishop Brownell preached in Grace church, St. Francisville, Louisiana, on Sunday, the 3d of January. The Rev. Mr. Bowman, the rector of the parish, informs me, 'such was the interest excited by the visit of the bishop to this congregation, that they have since contributed about eleven hundred dollars, which will enable them to pay off a small debt of the church, and leave a sufficient balance to finish it.' The church, a very neat and commodious brick building, will be finished in the spring. Mr. Bowman intends to form an association auxiliary to our society, and will also, in a short time, make a collection with reference to Bishop Brownell's mission. On Sunday morning, the 10th of January, the bishop consecrated Christ church, New-Orleans, and preached an appropriate discourse. In the afternoon, prayers were read by the Rev. John T. Adderly, of the diocese of Pennsylvania, and I preached. At night, by the particular request of the minister (the Rev. Mr. Clapp) and the session, prayers were read by the Rev. James A. Fox, in the church occupied by the Presbyterian congregation, and a sermon was addressed by the bishop to an assembly of not less than twelve hundred persons. It was very gratifying to observe a disposition, on the part of the whole congregation, to unite in the impressive and appropriate services of our Church. As Christ church could not be conveniently lighted at night, it was deemed advisable to accept the very friendly invitation of Mr. Clapp. Our service, when regularly and fully performed, as on this occasion, can hardly fail to command the attention and meet the approbation of the candid and devout worshipper.

"On Wednesday morning, the 13th of January, the bishop delivered a discourse particularly addressed to the candidates for confirmation. This holy rite was administered, the following Sunday morning, to sixty-four persons; after which, I preached a sermon for our society, and two hundred and twelve dollars thirty cents were collected. Prayers were read by the Rev. Mr. Bowman, who had come down from St. Francisville, attended by a lay delegation, to be present at a convention for the purpose of organizing a *south-western diocese*, to be composed of the states of Mississippi, Louisiana, and Alabama. In the afternoon, the bishop preached. At night, prayers were read by the Rev. Albert A. Muller, in the church oc-

cupied by the Presbyterian congregation, and I preached to as many persons as had attended on the preceding Sunday night. We were again gratified to find, that all that were present evinced a disposition to unite, according to our form, in the worship of God.

"The convention, of which due notice had been given, assembled in Christ church, on Monday morning, the 18th, at nine o'clock, and organized the Church in Louisiana as a diocese. The meeting was attended by a number of laymen of great respectability; five clergymen of our Church were present, and the bishop was invited to preside. A constitution was adopted, and other arrangements, with reference to the object proposed, were made. I doubt not, all pious and zealous Churchmen will hail this event as highly auspicious to the interests of our communion in this important portion of our extensive country.

"We arrived at this place on Thursday, the 21st, and have since been fully occupied by the important duties assigned to us. Every day brings increasing evidence to our minds, that nothing but immediate, judicious, and zealous exertions, are required to enlarge greatly, under the favour of Heaven, the bounds of the Episcopal Church in the western and south-western states. But these exertions must be made, and *at once*, or there is reason to apprehend that the hopes and expectations now so fondly cherished, will not be realized. Let us pray that Episcopalianism, in all parts of our country, may feel the great importance of preparing and sending forth diligent labourers to the field of God. May the Lord of the harvest warm their hearts, strengthen their hands, and prosper their work. May He give the increase. Sincerely yours,

WM. RICHMOND.

"Rev. E. Rutledge."

Obituary Notices.

THE REV. ISAAC WILKINS.

DIED at Westchester, New-York, on Friday, February 5th, in the eighty-ninth year of his age, the REV. ISAAC WILKINS, D.D. rector of St. Peter's church in that place.

If the most stern and sterling integrity; a conscience which knew no compromise; and an habitual purpose, passing by all selfish considerations, and aiming, through good report and evil report, at duty, with all its sacrifices, responsibilities, and consequences, form the upright, virtuous, and honourable man, Dr. Wilkins was among the most upright, the most virtuous, and the most honourable. If deep and thorough conviction of the great truths of the Gospel; the entire submission of a more than ordinarily strong and enlight-

ened understanding to the teachings of God's word; an abiding and humbling sense of a personal need of a Saviour and Sanctifier; a childlike reliance on the Saviour and Sanctifier revealed in holy writ; devotion of the most intense character; and piety infusing its holy influences into all the heart, all the soul, and all the mind, are constituents of a true Christian, he has cause to thank God who has grace to take pattern herein by the character of the venerable man now noticed. If love for that Church which Christ loved even unto death; reverence for the appointments which He made for its perpetuity and good order, and for its subserving the great end of its establishment in the sanctification and salvation of His people; a due appreciation of that primitive evangelical piety, which led Christians to be of one heart and one mind, to continue steadfast in the apostles' doctrine and fellowship, and holding, as faithful members of the Church, the Head, which is Christ, thus to derive from Him grace to increase with the increase of God; if these enter essentially into the character of a good Churchman, never had the Church a truer son than in the subject of this notice. If talents and learning of a superior order; an intimate acquaintance with the whole range of Christian theology; an ardent love for the duties of the ministry; an abiding and practical application to himself of the truths and precepts which he delivers to others; a rule and measure in delivering those truths and precepts, casting off all reference to popular liking, and governed solely by the word of God, and by a sense of responsibility to Him; a conscientious fulfilment of the vows of ordination; faithful allegiance to the authorities of that portion of the Catholic Church to which he belongs; and an enlightened and zealous devotion to its interests, mark the able minister of the New Testament; one of the best prayers we can offer for the Church, is, that God would raise up for her many ministers as well qualified for their Master's work, as was this venerable man.

A conscience so true as his; a sense of duty so far removed as was his from any sacrifice to personal interest, personal ease, and the satisfaction of wearing the feather of popularity; and a mind of the more than ordinary clearness and elevation which characterized his, may sometimes fail in what may be thought due allowance for supposed errors of judgment, for the weakness of human nature, and for the strength with which the world allures, to some abatement of the rigid demands of duty in favour of what is easier and more gratifying to the natural man. However this faithful servant of God (and his religious views were of too evangelical a character to be blind to the

fact, that the very best have their imperfections) may have sometimes exemplified the truth of this remark, it was only where he thought principle was concerned, and in honest compliance with what he deemed duty, and what he deemed real charity, or a sincere desire to be instrumental in leading others into the truth, and to avoid even the appearance of sanctioning or conniving at error.

In private and social life, the piety, kindness, benevolence, and cheerfulness of the true Christian, an affectionate interest in the welfare and happiness of all about him, the urbanity of an accomplished gentleman, the good sense and extensive information of an intelligent and well-read man, the fancy of a ready poet, and the sprightliness of true and chastened wit, rendered him one of the most profitable and pleasing of companions. And for all the sweet charities, the endearing sympathies, and the elevated affections, of domestic life, he has left a monument that will perish only with the hearts in which it is erected.

Although from early life of a religious turn of mind, much devoted to theological reading, attached to clerical society, and cherishing an affection and desire, equal to his fitness, for the ministry, it was not until he had attained to nearly threescore years of age that Dr. Wilkins found himself sufficiently released from civil and secular cares to gratify his early and abiding preference of the ministry as his profession. He was then ordained deacon, and afterwards, priest, by the Right Rev. Bishop Provoost, of this diocese. He soon settled in the parish in the charge of which he continued until his death; having added to it, for a time, that of St. Paul's church, Eastchester. He continued in the exercise of his public duties until within a few months of his decease. He was a graduate of Columbia College in this city, and was for many years its oldest surviving alumnus, having received the degree of A. B. in 1760, and of A. M. in 1763. In 1811 he was honoured by his alma-mater with the degree of D. D. His performance of the public services of the Church was characterized by peculiar solemnity and dignity, and by a manner clearly indicative of the deep and engaged interest which his heart felt in the holy offices. In his preaching, he aimed at the faithful exhibition of the whole counsel of God; and explained and enforced the doctrines of the Gospel, the distinctive principles of our Church, and the whole range of Christian obligation and duty, with a clearness which manifested his own understanding of them, and an earnestness which proved how deeply his heart was engaged in the work. He was conscious of the existence of no error in faith or practice against which he would hesitate

boldly and fearlessly to breast himself. He saw nothing to be his own duty, or that of his people, to which he would not, in the most uncompromising manner, devote himself, or which he would not most faithfully and earnestly urge, and enforce upon them. It has been said of him, and it is here believed to have been most justly said, that had he lived in times of martyrdom, there is not that thing which he thought it his duty to say or do, which he would have left unsaid or undone, or the act or word which he deemed inconsistent with the most rigid demands of duty and of conscience, which he would have done or said to save his life. His was a piety and virtue which would have remained unmoved, when those more boasted might have found plausible excuses for giving way. The unrivalled venerableness of his appearance, for many years past, added to the worth, dignity, and sanctity of his character, invested his public ministrations with a deep and peculiar interest. It was to him that reference was made in the beautiful lines entitled "the Watchman," published in the Christian Journal for December, 1826.

From the year 1801, until, in 1821, he was obliged, by the infirmities of age, to decline, Dr. Wilkins was uniformly returned as a clerical deputy from the diocese of New-York to the General Convention, and attended the greater number of the meetings of that body. There, as in the diocesan convention, he was the able and enlightened advocate of sound principles of ecclesiastical polity, and of such measures as in his conscience he believed to be the most agreeable to them. Indeed, never had the Church a more disinterested friend. He overlooked all selfish considerations, tending either to personal ease, or to the gratification of receiving human commendation or applause, and went directly to the point whither he thought himself drawn by duty and by conscience.

The strength of his faith, and the clearness of his religious views, were eminently conspicuous during the progress of a most painful and distressing disorder towards its fatal termination. His mind unclouded, and his heart strengthened and sanctified by the grace of God, he saw no terror in death, but anxiously, and yet meekly and resignedly, desired its more speedy approach. The thought of being soon translated to Paradise not only soothed and supported him, but ministered to the constitutional and Christian cheerfulness which had characterized him through life. At length the kind and gracious summons came, and rarely has a soul departed stronger in the faith, richer in the hope, and more sincere and affectionate in the genuine charity, of the Gospel, than that which then entered on the

great salvation purchased by the blood of the everlasting covenant.

SUSANNAH LAMBERT.

Died at Wilton, Connecticut, on the 4th of August last, in the eighty-first year of her age, Mrs. SUSANNAH LAMBERT, the venerated mother of our late respected fellow-citizen, David R. Lambert. The following obituary notice of this amiable woman has just been received from an esteemed friend, and we cheerfully give place to it, as more worthy of the deceased than any thing we could ourselves offer:—

"To particularly notice the decease of one distinguished for piety, zeal, and usefulness in the Church of Christ, is not only rendering a tribute to the memory of departed worth, but is also an act of duty.

"It is with these views that the venerable name of Mrs. Susannah Lambert, late of Wilton, Connecticut, is presented to the notice of your readers—a name well known to many of the clergy and laity of our Church, in various parts of the Union. To attempt to do justice to her memory is not the present design; suffice it to add, that from her youth she was a devoted member of our Church, and with the increase of years was accompanied the additional fruits of piety, of faith, and, its only sure test, of good works. For many years she was a principal supporter of the church in Wilton, and previous to its separation from Norwalk, her family were distinguished for their munificent zeal. To the clergy her hospitable mansion was ever open, and its guests received with affectionate cordiality. Possessing a disposition by nature peculiarly amiable, and heightened by the benign influences of Christianity, she was most deservedly beloved and admired by her numerous acquaintances. To do good unto all, and especially to the household of faith, she esteemed not only a duty, but one, the discharge of which afforded her peculiar pleasure. Her heart glowed with benevolence and good will toward the whole human family; she knew not an enemy, and it is firmly believed she left not one behind her. For the prosperity of Zion her fervent prayers daily ascended; for its attainment her alms were often liberally contributed; and it is trusted they have jointly appeared as a bright memorial before her God. She survived to her eighty-first year, enjoying an unusual degree of health, peace of conscience, and joy in the God of her salvation. In her latter days, for a series of years, was forcibly exemplified that 'the hoary head is a crown of glory, being found in the way of righteousness;' and of her decease peculiarly may it be added,

'Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them.' S."

EPISCOPAL ACTS.

In the Diocese of Virginia.

On the 29th of December the Right Rev. Bishop Meade held an ordination in one of the churches in Antrim parish, Halifax county, and admitted the Rev. Charles Dresser, rector of the parish, to the holy order of priests; the Rev. Messrs. Cobbs and Steel being present and assisting. And at a late visit to Alexandria, the same right reverend gentleman held an ordination in Christ church, and admitted to the holy order of deacons Mr. Zechariah Meade, of the theological seminary near that place.

Female Zeal.

It affords us great satisfaction to record the following instance of pious zeal in the ladies of the Missionary Society of St. Paul's church, Augusta, of which the Rev. Hugh Smith is rector, extracted from a letter of that gentleman, of 31st January.

"During the afternoon and evening of the 17th December last, the ladies of the Missionary Society of St. Paul's held their annual fair of useful and ornamental articles, chiefly of their own handwork, which produced the sum of \$1624. Of this sum, \$1200 were immediately placed out at interest, for the benefit of the missionary cause. All was done splendidly, yet with a happy influence on public feeling, 'decently and in order;' and so large a sum gladly and good-humouredly given for our missionary cause, is a practical answer to many popular objections to such efforts."

For the Christian Journal.

Hooker's Ecclesiastical Polity.

To all who are at all conversant with Church theological reading, it is but necessary to name the title of the above work, to enlist the strongest feelings in favour of its general circulation throughout our country. A promising effort to this end is now making by the Messrs. T. and J. Swords, in their proposal for publishing the first American edition of that invaluable work. From an intimate acquaintance with its merits, the present writer would urge every Episcopalian who can afford to lay out the required sum in any book or books, to subscribe to it without delay. He will find himself richly repaid. To the clergy and candidates for orders it would be paying a poor compliment, to

endeavour to prove that every one of them should have a copy. A. W. D.

Annals of the Church.

It affords us much pleasure to give whatever additional publicity the pages of our Journal may secure, to the following circular. Most sincerely do we hope that the truly interesting and important work to which it relates, will meet with extensive and efficient aid and patronage. It will be a work of great labour, but we have no doubt will be ably performed by the well qualified gentlemen who have undertaken it.

CIRCULAR.

To the Clergy and Laity of the Protestant Episcopal Church of the United States.

The subscribers respectfully address themselves to their brethren, and solicit their aid in the accomplishment of an object important to us all, and which, ere long, must be placed beyond our reach for ever.

There are yet surviving, a few venerable members of our Church, both among the clergy and laity, who are living chronicles of our past ecclesiastical history. Our object is, to procure from them, as far as is practicable, such facts connected with the Church and its concerns, as ought to be preserved for the benefit of the future historian of the American Episcopal Church.

To the office of historians we are not so presumptuous as to aspire; we shall be well content to fill usefully and profitably the humble station of collectors of materials for a more gifted pen than ours. We have long been sensible of the necessity for some effort to gather together the scattered fragments of our earlier Church history, which diligence may yet snatch from the grave. We have waited, in the hope that some one better qualified than we are, would undertake the task, before it should be too late. But hoary heads are fast falling around us, and no one has yet appeared to collect into a common receptacle, materials which are daily becoming more scanty.

We, therefore, with diffidence, offer ourselves for the task, believing that it is better it should be done even imperfectly, than not done at all. We venture also, by way of apology for ourselves, to suggest, that our contiguity to that venerable prelate who has watched the progress of our Church through a longer period than almost any man in our country, seemed to intimate, that in the particular of local situation at least, we possessed a most desirable qualification for our contemplated work.

In pursuance, therefore, of our design,

we venture to present to our brethren the following list of queries, with the request that they will have the goodness to aid us, not only by their early attention to the particular inquiries here proposed, but also by the communication of any matters of interest connected with the history of the Church in their portion of our country.

The materials thus obtained, shall be preserved with care; and we pledge ourselves to our brethren, that we will spare neither time nor expense (should we be furnished with the requisite materials) in preparing for the public eye, such Church Annals as our industry and the kindness of our friends may place within our reach.

Our friends and brethren are requested, as soon as they can with convenience prepare their communications, to forward them to either of the subscribers, by whom they will be thankfully received.

EDWARD RUTLEDGE,
FRANCIS L. HAWKS.

Philadelphia, February 1, 1830.

QUERIES.

1. When was your church organized or chartered, and the edifice built?
2. Who have been its principal supporters?
3. Were you ever aided by the English Society for the Propagation of the Gospel in Foreign Parts, or by any other society?
4. Who have been your clergymen, and what their respective times of service?
5. Have there been controversies connected with the history of your parish; and if so, what are the particulars?
6. What particular opposition or difficulty has your church encountered from other denominations?
7. What was the effect of the American Revolution on your church?
8. Has your church ever been aided by legacies, or other benefactions from individuals or societies?
9. Can you furnish from the vestry minutes or other documents of the church, any extracts which will throw light on any portion of your church history?
10. Will you procure from your oldest parishioners or acquaintance, such facts relative to the Church in your own diocese, or any part thereof, as rest in tradition only; particularly with reference to personal incidents; and furnish with them the name or names of the author or authors?
11. Have you a parish library?—if you have, whence was it obtained? Has it been useful in disseminating the distinctive principles of the Church among your flock?
12. What have been the variations from time to time in the degree of spirituality exhibited in your parish? What have been the causes of such variations?

13. Has the legislature ever interfered with the Church, or any part thereof, in your diocese? If so, refer us to the volume containing the law or laws; as also to any adjudged or reported case on any right of the Church; and furnish us with the history of the effect of any legislative act upon the Church.

14. If any of the clergy of your parish have been authors, refer us to their publications. If there should be any document in manuscript, too long for our friends to transcribe, and which in their opinion would aid us, we request that they would inform us of its existence and subject matter, and recommend a suitable person to us as a copyist: the document, if necessary, shall be transcribed at our expense. We request also to be referred to any printed document likely to aid us, and beg to be informed where a copy may be procured.

Philadelphia, January 23, 1830.

The Rev. Edward Rutledge, and the Rev. Francis L. Hawks, having stated to me that they contemplate measures for the procuring of documents relative to the concerns of the Episcopal Church, as well in its colonial state as under the circumstances which have occurred since the Revolution, I certify my hearty approbation of the design, with the hope that it will be aided by all those of our brethren who may have access to the required information.

WILLIAM WHITE,
Bishop of the Protestant Episcopal Church
of the Commonwealth of Pennsylvania.

I cheerfully concur in recommending the undertaking of the Rev. Messrs. Rutledge and Hawks.

H. U. ONDERDONK,
Assistant Bishop of the Protestant Episcopal
Church in Pennsylvania.

Calendar for April, 1830.

4. Sixth Sunday in Lent. Palm Sunday.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. Good-Friday.
10. Easter-Even.
11. Easter-Day.
12. Easter-Monday.
13. Easter-Tuesday.
18. First Sunday after Easter. Low Sunday.
25. Second Sunday after Easter. St. Mark.

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Ecclesiastical Meeting in April, 1830.
19. Georgia Convention meets.